THE

JEWISH CHRONICLE.

(ספר זכרון)

No. 27, NEW SERIES. FRIDAY, OCTOBER 1, 1869;—TISHRI 26, 5630. PRICE TWOPENCE.

BIRTHS.

On the 26th ult., at 13, the Paragon, New Kent-road, the wife of JOHN A. COHEN, Esq., of a son.

On the 26th ult., at 33, Somerset-street, the wife of Mr. H. L. HARRIS, of a son.

DEATHS.

On the 25th ult., at 47, Thornhill-square, Barnsbury, the residence of his son, Mr. JACOB STERNER, aged 83, deeply lamented by his family and friends, whose respect and esteem he gained through his piety, learning and kind manners.—תנצב״ה.

On the 26th ult., at 33, Haymarket, Mr. DAVID JACOBS, aged 50, deeply regretted by his sorrowing family and a large circle of friends.—Australian and New Zealand papers please copy.

On the 28th ult., at the residence of her daughter, Mrs. BENJAMINS, 128, Strand, EVE, relict of the late WOOLFE SIMMONDS, of Newington, Surrey, aged 90.—May her soul rest in peace.

MR. F. ESKELL returns THANKS for visits and letters of condolence during the week of mourning for his lamented mother.—25, Hanover-square.

MRS. ABRAHAM ESKELL returns THANKS for cards, letters, and kind enquiries during the week of mourning for her late lamented mother, Mrs. Phillip Eskell.—40, Portsdown-gardens, Maida Vale, September 30th, 1869.

MRS. L. LESLIE returns THANKS for cards, letters, and kind enquiries during the week of mourning for her late lamented mother, Mrs. Phillip Eskell.
22, Bedford-square, W.C., Sept. 30th, 1869.

JEWISH CONVALESCENT HOME
FOUNDED IN MEMORY OF JUDITH LADY MONTEFIORE.
PORTLAND ROAD, SOUTH NORWOOD.

THE President and Committee have much pleasure in announcing that the CONSECRATION of the HOME will take place on TUESDAY, Oct. 5, ראש חדש חשון, at half-past 3 p.m.

The Rev. the CHIEF RABBI has kindly consented to officiate.—Donors and Subscribers and other supporters of the Institution are respectfully invited to attend.

The Home is situated within a few minutes walk of Norwood Junction. Trains from London Bridge and Victoria Stations at frequent intervals.

By order,
A. L. GREEN, } Hon. Secretaries.
G. S. JOSEPH, }

JEWISH CONVALESCENT HOME,
FOUNDED IN MEMORY OF JUDITH, LADY MONTEFIORE.
PORTLAND ROAD, SOUTH NORWOOD.

NOTICE IS HEREBY GIVEN, that the Home will be OPENED on TUESDAY, October 12th, for the RECEPTION of Male and Female PATIENTS.

Application for admission to be made to Mr. John Hyams, Collector, at the Jews' Infant School, Commercial-street, on Sunday, October 3rd or Sunday, October 10th, between the hours of 10 and 11 o'clock.—By order,
A. L. GREEN, } Hon. Secretaries.
G. S. JOSEPH, }

WANTED, immediately, for the Norwich Hebrew Congregation, a single man as SHOCHET and READER. Salary 40 guineas per annum. This salary could be much increased by teaching Hebrew & German. Apply, Mr. J. Bloch, Golden Bale-street, Norwich.

CONGREGATION B'NAI JESHURUN.
THIRTY-FOURTH STREET, NEW YORK.

AN Election for PREACHER of this Congregation will be held in the month of January next. Applicants for the office must be fully competent to deliver extemporaneous religious lectures in the English language, and be sufficiently learned in the Jewish laws to decide the ecclesiastical questions that may occur in the congregation. They must also be competent to superintend any religious school which may be attached to this congregation. Salary liberal.

Applications, with credentials and testimonials, to be sent by the 15th December next, at the latest, to
MORRIS BECKER,
308, West 48th Street, New York
July 13th, 5629.

ABSOLUTE SECURITY POLICIES

UNFORFEITABLE, UNCONDITIONAL, AND UNCHALLENGEABLE,
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PRUDENTIAL ASSURANCE COMPANY,
62, LUDGATE HILL, LONDON, E.C.
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ESTABLISHED 1848.

These Policies enable the assured to go to and reside in any part of the world without extra Premium, and contain a table of withdrawals showing at one glance the sum that may at any time be withdrawn.

Special Agents wanted. HENRY HARBEN, Secretary.

MARK SIMMONS, COAL MERCHANT,
Contractor to the Synagogues, &c., &c., &c.

CASH PRICES FOR COALS.
(Thoroughly SCREENED from SMALL.)

	PER TON
Best Wallsend, Hetton's, Haswell's, or Lambton's ...	24s.
,, Second Wallsend ...	23s.
,, Silkstones, Newton Chambers, &c. ...	23s.
,, ,, Wharncliffe's, Coopers, &c. ...	22s.
Silkstone, good large house coal ...	21s.
Elsecar or Derby coal ...	19s.
Coke—12 sacks per chaldron ...	14s.

Letters directed to 40, Myddleton-square E.C., or No. 6, Coal Department, Great Northern Railway, King'sCross, N., will receive immediate attention.

JEWS' EMIGRATION SOCIETY.

THE Committee beg to acknowledge with THANKS the receipt of the following further DONATIONS in aid of the funds of their Society:

Hyman Abrahams, Esq.	£1	1	0
A Friend	100	0	0
J. Henry Moses, Esq.	5	0	0
Nathaniel Levy, Esq.	1	1	0
Messrs. G. and A. Lindo	2	2	0
Charles Samuel, Esq.	3	3	0

Further Donations and Subscriptions will be thankfully received by the Members of the Committee:—

Nathaniel Montefiore, Esq., President, 36, Hyde-park-gardens.
Baroness de Rothschild, 148, Piccadilly.
Lady Rothschild, 2, Grosvenor-place Houses, Piccadilly.
Mrs. A. L. Harris, 14, Devonshire-square, Bishopsgate.
Miss Barnett, ditto.
Mrs. Simon Hyam, 47, Gloucester-square, Hyde-park.
Mrs. Lionel Lucas, 11, Westbourne-terrace, Hyde-park.
Mrs. A. N. Myers, 51, Euston-square.
Mrs. Louis Nathan, 32, York-terrace, Regent's park.
Walter Josephs, Esq., Treasurer, 10, Union-court, Old Broad-street, City.
Henry L. Keeling, Esq., Monument-yard, City.
Louis Nathan, Esq, 32, York-terrace, Regent's-park.
Henry Solomon, Esq., Houndsditch, N.E.
Morris S. Oppenheim, Esq., Honorary Sec., 16, Westbourne-square, W.

G. L. LYON, Secretary.
Committee Room, Jews' Infant School, Commercial-street, Sept., 1869.

METROPOLITAN FREE HOSPITAL, Devonshire-square, City, N.E., for the immediate gratuitous relief of the sick poor of every nation and creed without the delay of a letter of recommendation.

PATRON.
H.R.H. the Prince of WALES, K.G., &c.

Attendance of patients in 1868—83,903.

It has no endowment, and is supported entirely by voluntary contributions and legacies. Funds are needed.

GEO. CROXTON, Secretary.

SIXTY-ONE LONDON NEWSPAPERS, besides Hundreds of the Provincial Press, have strongly recommended the Waverley, Owl and Pickwick Pens to their readers.

Echoes.—"In either of these exquisitely finished little steel weapons we possess the Talisman of ready and rapid writing."

EDINBURGH—MACNIVEN & CAMERON.
23 TO 33, BLAIR-STREET.
Agents.—MILLINGTON & HUTTON, London.
To be had of all Booksellers and Stationers.
6d. and 1s. per box, 1s. 2d. per post.

THE NEWPORT (Mon.) CONGREGATION earnestly SOLICITS AID from their benevolent coreligionists towards the erection of a New Synagogue for the above community. Assistance is urgently needed, otherwise they fear the attainment of their laudable object will fall to the ground.

Subscriptions will be thankfully received by MR. A. ISAACS, President, 36, Commercial Road, Newport, Mon.; MR. A. DRUIFF, Treasurer, 41, Llanarth-street, Newport, Mon.; and at the offices of the "Jewish Chronicle" and "Jewish Record," London.

WEST LONDON SYNAGOGUE OF BRITISH JEWS.

WANTED, a TENOR VOCALIST for the Choir of the above synagogue. Good knowledge of music required. A liberal salary will be given.—Application to be made immediately, to the Wardens, 50, Margaret-street, Cavendish-square, W.

By order.
JACOB L. ELKIN, Secretary.

KOSHER MEAT.
Licensed by the Ecclesiastical Authorities.
64, Upper Cross-street, Islington.

G. V. HENSHALL begs respectfully to inform the Jewish inhabitants of the North of London that he has OPENED the above PREMISES for the exclusive SALE of KOSHER MEAT under the licence of the Ecclesiastical Authorities.

A SHOCHET and a SHOMER, from Whitechapel Market, have been appointed by the BOARD OF SHECHITA.

In soliciting support from the community at large, G. V. H. begs to assure them that as he slaughters the best cattle he is enabled to supply meat of first quality only, which he trusts, with moderate prices, will afford the utmost satisfaction to all who may honour him with their patronage.

N.B. Orders from any part of London promptly attended to.

L. ADOLPHUS, TAILOR.
L. ADOLPHUS, HABIT MAKER.
L. ADOLPHUS, CLOTHIER.
L. ADOLPHUS, OUTFITTER.
L. ADOLPHUS, 74, LEADENHALL STREET, E.C.

THE FRENCH VELOCIPEDE COMPANY have appointed S. and E. Ransome and Co., 10, Essex-street, Strand, AGENTS for the Home Wholesale trade; Tangye Bros. and Holman, 10, Laurence Pountney-lane, Cannon-street, for the Export and Shipping Department; A. Davis, 14, Strand, RETAIL Department, and General Agent and Manager to the Company

A. DAVIS, 14, Strand.

ALLIANCE BRITISH & FOREIGN LIFE AND FIRE ASSURANCE COMPANY.
Bartholomew Lane, London, E.C.
ESTABLISHED 1824.—CAPITAL £5,000,000.

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LIFE and FIRE ASSURANCES are granted on moderate terms and liberal conditions. Receipts for Michaelmas Fire Renewals are now ready, and should be taken up not later than the 14th instant.

ROBERT LEWIS, Secretary.
October, 1869.

WORKING WOMEN'S COLLEGE.
29, QUEEN-SQUARE, BLOOMSBURY.

THE FIRST TERM of Sixth Year commences MONDAY, October 11th. Classes from 8 to 9:30 p.m. in the following subjects:—Arithmetic, Algebra, English Grammar, English Literature, Drawing, English History, French, Physical Geography, Latin, Geology, Geometry, and Vocal Music.

Preparatory Classes for teaching Reading and Writing. Library and Coffee Room for the use of Students.

The General Meeting of teachers, students, and intending students will be held on Monday, Oct. 11th, when Professor SEELEY will give the Inaugural Address at 8 p.m. For further information as to fees, &c., apply at the College, between 7 and 10 p.m.

BEWLAY & Co., TOBACCO, SNUFF, and CIGAR Importers to the Royal Family, 49, STRAND, W.C., near Charing Cross Railway Station.

A large stock of the very choicest brands of Foreign Cigars, including Intimidads, Cabanas, Partagas, Henry Clays, Carvajals, Bacalao's, Confederation Surza's, Golden Eagles, &c., &c. The Carvajals at 50s. per hundred are strongly recommended, being a very superior cigar and possessing a fine rich flavour. Bacalao's at 32s. per hundred, without doubt the finest to be had at the price.

SILKS! SILKS!! SILKS!!!
239, MILE END-ROAD.

NATHANIEL NATHAN, (Son of the late Henry Nathan, of Great Garden-street, Whitechapel), begs to inform the inhabitants of Mile End, and its vicinity, that he has opened the above establishment with a superior and well-selected assortment of Moires, Silks, Satins, Brocades, Velvets, French Merinos, Paisley Shawls, Hosiery, &c., &c.

239, MILE END-ROAD.

MRS. S. SILVER and SON, COOKS and CONFECTIONERS, No. 39, Middlesex-street, Aldgate.—All kinds of French, Italian and German Pastry and Confectionery Wedding Dinners, Breakfasts, Balls, and Dejeuners, and parties supplied in the first-class Foreign or English style. Ices, Jellies, or Blancmanges. On all public occasions, weddings and private parties, the greatest satisfaction has been expressed at the manner in which Mrs. S. and Son have served the entertainments. All kinds of Confectionery and Cakes manufactured on Mrs. Silver and Son's own premises.—None to equal them

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WITHERS, ENGLEFIELD, and Co., Baker-street, and George-street, Portman-square, W., SUPPLY Jewish WEDDING DINNERS, Ball Suppers, and every other kind of entertainment, by contract, in town and country, in first class style. Every order with which they are favoured shall be arranged to meet the wishes of their patrons, and superintended by them personally. Everything supplied is of the very best quality, and all the Plate, China, Glass, and decorations are of the most modern description.—A Jewish cook employed.

STRICT Jewish COOK requires a SITUATION. Good reference.—Address M. J., 4, Short-street, Bell-lane, Spitalfields.

SIR DAVID SALOMONS, BART., M.P.

The light of civilisation has not yet penetrated to Folkestone. In that hazy district a local paper says of Alderman Salomons, M.P.:

"He is the only Jew who is a public man who looks like an English gentleman. Some look like Italian or Spanish gentlemen; some * * * * do not look like gentlemen at all; but Sir David Salomons, in his white hat, presiding as a magistrate in Kent, looks quite the hearty English squire. He has been Lord Mayor and High Sheriff for Kent, and was the first Jew elected alderman in the City of London."

A still more ridiculous and ill-natured sentence, which we forbear to quote, closes the paragraph. Has the Folkestone writer no friend who could have saved him from setting up such a funny statement?

שארית יעקב.

CENSORS, CRITICS, AND UNACCOMPLISHED DESIDERATA.

Mr. Editor,—Mr. Lionel Van Oven complains of what he assumes to have been an oversight of his erudite grandfather's "Manual of Judaism." Had the article to which he refers been in any sense a review of past labours in the field of religious school books, then it would have been impossible not to name the excellent little work to which Mr. Van Oven calls attention. A recognition of its merits much more expressive than mere panegyric was paid by the pioneer of the Anglo-Jewish periodical press, the *Voice of Jacob*, throughout the five years of its career (commencing A.M. 5602, Sept. 1841 of the vulgar era), as attested by frequent extracts and references. What the *Jewish Chronicle* of 17th Sept. contained was a "Remnant of Jacob," in the nature of an invitation to compose, to translate, or to adapt expositions of Judaism in manner to develope a certain idea therein set forth. If the Van Oven Manual shall be hereafter adapted to supply the desideratum—say by the zeal and skill of a lineal successor—then will the moral and intellectual strength of a threefold cord be happily illustrated. This is said by one whose voice may share in awarding the meed of success, but whose ambition cannot aspire to join in the competition. An offer of £100, as contribution towards supply of this desideratum, appeared about a year ago in the *Jewish Chronicle* (issue of 23rd Oct., 1868). It was accompanied by an invitation to deposit at Jews' College any printed or other matter containing suitable materials. This invitation is now repeated.

Mr. Walter Josephs' friendly admonition, of the same tenor as Mr. Van Oven's, may appropriately be met by reference to the *Voice of Jacob*, *passim*, notably vol. 1 page 71; article "The תרי״ג מצות," quoted from Van Oven's Manual," almost side by side with one of Mr. Josephs' own animadversions—themselves a useful institution of long standing. His latest voucher for "whereby" and "how much" Judaism retains its hold in the Bell Lane school, may attract the attention of "Scholasticus" or of "Tu Quoque." No accredited champion of that autocracy has flung his gauntlet hitherward.

This occasion to allude to "Tu Quoque" enables "Jacob" to disclaim any resentment at the trenchant criticism of שארית יעקב, by that confederacy. "'Tis well to see ourselves as others see us;" and to be kept mindful of adverse censorship is an efficient prophylaxis. Something might be pleaded in extenuation of the rusting of a pen, recently resumed; but since the manner and not the matter of this column is assailed, one may hope that "Tu Quoque's" gibes can serve a good turn. Their demand for a balance-sheet or account current hits one's fancy, and shall be responded to. On the debit, or charge side, may be set forth various propositions or appeals which have from time appeared as שארית יעקב; and per contra, by way of credit or discharge, any results capable of being recorded as a set-off. Meanwhile, and following the analogy, it seems reasonable to appeal for the closing up of outstanding accounts which involve claims upon other parties. Notice may therefore be given in respect of the following items:—

Administration of the Board of Guardians.—A credit was opened with the President of that body at his own instance, and it waits his convenience. (Vide No. 10 of the *Jewish Chronicle*, supplemented in No. 19).

Training of Jewish Nurses.—This waits a report of Mr. Albert Kisch on a successful experiment already made—at the cost of a benevolent lady, announcing the services which one certified nurse is already prepared to render in surgical or medical cases; and the opportunity now available for philanthropists to aid in training another respectable Jewess waiting such aid.

Statistics of Jewish Charities.—This waits the encouragement due from administrators of certain institutions, societies, &c., and the withdrawal of obstacles attributable to patrons, stipendiaries and others, who prefer absence of supervision (No. 13).

Other items wait to be posted in turn. Jacob.

H. WALKER'S NEEDLES (by authority), the "Queen's Own," treble-pointed, with large eyes, easy to thread, and Patent Ridges to open the Cloth, are the best Needles. Packets 1s., post free of any dealer.—H. WALKER is Patentee of the Penelope Crochets, and Maker of Improved Sewing Machine Needles, Fish Hooks, Sea Reels, Hooks and Eyes, &c.—Alcester, and 47, Gresham Street, London.

[Advt.]—HOLLOWAY'S PILLS.—Low Spirits.—As autumn advances, more particularly after an unusually changeable summer temperature, the feeble and aged especially suffer from an imperfect and languid state of the circulation, which, even in the strong, sometimes produced an unaccountable despondency. Holloway's Pills effectually dispel the gloom, by which Nature foreshadows a warning of some serious malady. These wonderful Pills act so certainly, safely and rapidly on the digestive organs, that all depressing emotions gradually yield, the vital energy returns, and the frequent cause of fevers and other ailments disappear. Holloway's Pills can never do any harm. To the delicate, sedentry, ailing and aged they are most strongly recommended as domestic aperients; they contain no injurious ingredients.

BIRMINGHAM HEBREW PHILANTHROPIC SOCIETY.

The annual report of the Birmingham Hebrew Philanthropic Society, established in 1838, has just been issued, and submitted at the annual general meeting held on the 26th ult. We are delighted to perceive that this excellent and most useful society is in a prosperous condition, and that it continues a career of meritorious usefulness. The amount of subscription exceeds that of former years, but this is necessary, as the amount of disbursements for purposes of relief in sickness, &c., has also increased. One branch of the society, the industrial, we highly commend. We find that the "sewing machine" department offers great promise of success. The meeting passed off very satisfactorily, several recommendations of the committee having been adopted. The report, which has the advantage of being brief and concise, states that during the past winter coals and blankets were distributed to upwards of sixty poor persons. The annual ball proved a greater success than on previous occasions, producing a balance of £202. Although the balance in hand is greater than at the commencement of the year, yet the constant influx of poor into the town necessitates a corresponding increase of expenditure. The number of pensioners on the list is eleven. From the loan fund £113 3s. has been granted to thirty persons. This branch is looked upon as one of the most important of the society. A more important function has been added, granting on loan sewing machines, thus supplying the industrious with the means of gaining a livelihood, and giving others the benefit of acquiring useful and lucrative trade.

We would, however, venture to warn the society against relying too much on the sewing machine system, which has the disadvantage of unduly increasing the supply of workers in one particular branch of trade. It is best to develop the idea of industrial aid by affording means of earning a livelihood in other branches of trade than one. We have always been of this opinion, and we maintain it.

The balance sheet shows the receipt by ordinary subscriptions and donations of nearly £170, and this, with ball receipts, balance and interest, reach £429. The expenses for relief purposes, pensions and loans reach £359. The incidental expenses do not exceed £26. The report contains a list of "attendance" of committeemen, a good record of service.

The Cardiff Abduction.—We have been requested by Mr. B. Lyons to acknowledge receipt by him of £5 from Mr. Samuel Montagu, towards conducting future legal proceedings in this case.

Proposed Jewish Literary Society.—Mr. H. D. Benjamin has favoured us with the names of several adherents to the proposed Jewish Literary Society. We are enabled to add another name—that of one of our most accomplished metropolitan clergymen.

Western Synagogue.—Mr. Morris Lazarus is חתן תורה, and Mr. Moss Davis חתן בראשית.

Professor Sylvester's Address.—We have been favoured by Professor Sylvester with a copy of his remarkably able address, delivered to the Mathematical and Physical section of the British Association at the meeting at Exeter. We have already referred to this address, and quoted the learned professor's allusion to the Talmud. The speech is replete with eloquence, and bears evidence of profound thought and deep knowledge. Professor Sylvester need not be diffident as to his oratorical powers, which apparently correspond with his great powers of thought. One sentence we cannot forbear to quote, as we have many mathematicians among our readers, to whom we commend the Professor's address: "The mathematician lives long and lives young; the wings of his soul do not early drop off, nor do its pores become clogged with the early particles blown from the dusty highways of vulgar life."

The Morris Testimonial.—Our numerous readers interested in University College, London, will be pleased to learn that a very distinguished committee has been formed to promote the contemplated testimonial to Professor Morris. The list includes very eminent geologists, as well as representatives of the allied sciences, botany, zoology, palæontology, and chemistry.

Fire.—A serious fire broke out on Monday, on the premises of Mr. S. Abrahams, piece broker, Old Montagu-street, Whitechapel. A young woman named Steedman was rescued from the midst of the fire by the firemen, but she was severely burned. She was removed to the hospital.

Ladies Benevolent Society of New York.—In New York there is a society called the "Ladies Benevolent Society of the 44th Street Synagogue," the object of which is to afford relief to distressed Jewish widows. It has a separate fund bearing the name "Judith Lady Memorial;" and on the recent anniversary of the death of Lady Montefiore the interest accruing from this fund was distributed.

Paris.—Among the large number of public works mentioned as in course of construction in Paris, are the Jewish synagogues in the Rue de la Victoire and the Rue des Tournelles. We hope that they will soon be completed.

Metropolitan Free Hospital, City—The aggregate number of patients relieved during the week ending Sept. 25th, was—medical 868; surgical, 634; total 1502; of which 620 were new cases, and 328 were Jews.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician of 23, Windsor Street, Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.

CORRESPONDENCE.

[We wish it to be understood that we do not necessarily identify ourselves with the opinions of our correspondents.

[All letters intended for insertion must be authenticated by the name and address of the writer—not necessarily for publication, but as an evidence of good faith; and they must be sent to this office not later than 10 o'clock on the Wednesday morning preceding the publication of the number in which it is desired that they should appear. All communications intended for publication should be written on one side only of each sheet.

SYNAGOGUE DECORUM.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I am an original seatholder of the Bayswater Congregation. I find very much in its system of worship and discipline to admire. Its officers, both lay and ecclesiastical, do their duty right well. I may, perhaps, be permitted to offer a suggestion to the executive. It is not my purpose to attack the orthodox liturgy of our synagogue, or to recommend any daring innovation in matters either of doctrine or discipline; and though I wish to urge abandonment of an ancient practice, it is one more honoured in the breach than in the observance, for *malus usus abdendus est*. I refer to the system which prevails of worshippers rising, and sitting down again, just as and when the spirit moves them, without reference to the action of the wardens, or of the majority of the congregants; or (what is still more remarkable) the nature of the passage which is being read. Each worshipper acts quite independently of the rest, and according to his own individual impulse and caprice. The effect is peculiar (I was about to say comic; but I am treating of a serious subject); it is certainly altogether incompatible with that calmness and serenity of mind which are essential to a feeling of devotion. Those of your readers who have never witnessed what I describe, may find an apt illustration by removing the top of a cottage pianoforte, striking a few notes, and watching the effect on the exposed hammers—up and down they go, as if in wild disorder.

Now, the remedy for this evil is simple enough. Either let the wardens issue a circular to the seatholders, requesting them to rise when *they* rise, and sit down when *they* sit down—constituting themselves, in fact, fuglemen to the congregation; or, let every seatholder be furnished with printed directions as to the passages at which they should rise, and those at which they should be seated. I am inclined to think that the latter plan would be the better of the two. Let either be urged by the wardens with their accustomed courteous firmness, and a salutary influence would, I think, be exerted on synagogue worship, especially on Festival days, when the evil is at its height. It may be truly said that the point is merely one of *outward form*; but surely anything which is calculated to improve the order, decorum, and devotional tone of the synagogue is well deserving attention. I have referred particularly to the Bayswater Synagogue as that is the one I frequent; but I am bound to say that the abuse exists in many others, both in London and in the provinces.—Yours truly, Causidicus.

September 26th, 1869.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—The imperative necessity for the introduction into our religious observances of various reforms, the majority calculated to render the former more consonant with the spirit and requirements of an advanced civilization, continues to be powerfully and generally felt, and has been strenuously and ably advocated. One "desideratum," however, appears to have engaged little or no attention, but the periodical recurrence of our Festivals invariably acts as a reminder of the want. I am thus impelled to enquire, if it be impossible to effect any improvement in the disgraceful method of rendering the priestly benediction? Cannot the whole of the officiating כהנים be induced to pronounce this solemn and sublime invocation unitedly, and with, as it were, one only voice? At present they fail most lamentably, and the discord consequently produced is so unseemly and painful as to be well-nigh intolerable.—Yours truly, Omeo.

CONFEDERATION OR AMALGAMATION OF OUR CHARITIES.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Ought I to apologise for intruding upon your readers this hackneyed subject? I think not; for as the rock is undermined by the constant action of the waves, so by continual agitation we may hope to overcome in time that passive resistance which is the most formidable obstacle to all progress. Surely it would not be a difficult matter for one of those leading men, who devote so much of their time to communal affairs, to call a meeting of the honorary officers of our principal charitable institutions to discuss the practicability of the confederation of kindred charities, and the amalgamation of such as are identical in character and objects. Such a meeting would certainly result in some permanent benefit to the community, and probably the preliminaries of a comprehensive scheme would be at once settled.

The advantages of united action are so manifest that I need only enumerate the chief:—Economy of money; economy of time; economy of administrative power; economy in the number of paid officers; and lastly, but by far the most important, economy in the number of our charities.

Our nation is deservedly eminent for quick intelligence, admirably adapted for successful commercial pursuits; but this faculty of utilising favourable opportunities to the best advantage for individual interests has its disadvantage when enlisted on behalf of charitable institutions. When a zealous member of an institution participates in its management, his attention and influence are absorbed by the particular charity, and he too frequently ignores that far greater aim—the welfare of the community at large.

This feeling of partisanship accounts for the rivalry which sometimes exists, and which leads occasionally to the endeavour to forestall other charities, by unseemly haste in applying for a share in bequests, in the earlier appointment of anniversary celebrations, and also in driving hard bargains with other institutions which apply for aid for deserving objects of charity, or even for the loan of their rooms for communal purposes. There is great advantage obtained by gentlemen joining the management of several institutions at the same time; but it often happens that many, when sitting at a board of charity, studiously ignore all other interests but those of the particular institution under their immediate attention.

A supreme committee, acting jointly for kindred charities, would, if properly instituted, prove an effectual remedy for many evils. The only argument of importance that I have seen advanced is this: that present donors would only give to two amalgamated charities the same amount they now contribute to one. But suppose that amount would suffice for the wants of the united charity, would there not be a great advantage in leaving the rest uncalled for in the pockets of the public until required for some important need? Besides, past experience proves that, owing to the abounding charity of our people, no institution worthy of support need fall for want of funds. In any case no such risk would follow from confederation or united management of charities of a like nature—say those for educational purposes, on the one hand; and those for material relief on the other.—I am, sir, yours truly, Progress.

THE ADVICE OF JOB'S WIFE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I have neither the time nor the inclination, nor, I admit, the ability, to go at length into the subject of "E.D.H.'s" letter. The difficulty of so doing must be apparent, when we consider that there are no less than two hundred commentaries on the book of Job, varying, as may be supposed, in opinion, and frequently contradictory in argument. Those that I have had leisure to examine, mostly favour my view that "curse" is the correct signification in this and other passages.

It is asked that I should advance other examples, wherein the word is used in a maledictory sense. "E.D.H." has himself cited the 5th and 9th verses of the 2nd chapter; but, in obedience to his call, I add the 6th verse of the 1st chapter, as well as the passages in 1st Kings, xxi., already quoted by you. I will first embody and endorse the opinion of Kitto in his Daily Bible Illustrations. He says, in substance, that the word as above, and in other places, translated to "curse" usually means just the contrary; the sense in which it is used must be determined by the context. To many it has seemed so strange for the same word to have directly opposite meanings, that they have hesitated to believe that the word, the commonest signification of which is to "bless," could in any case mean to "curse," and they have laboured with great ingenuity to shew that even in the texts in question, it must be taken in the ordinary sense.

Let us now first consider as immediately bearing on the subject, the passage in ch. i. v. 5. כי אמר איוב אולי חטאו בני וברכו אלהים בלבבם. It is reasonable to imagine that if וברכו signified to bless or to praise, that Job would by offerings have attempted to avert the Divine displeasure. I will remark, *en passant*, how a somewhat similar custom prevails among us Jews to this day, in that, shortly after each festival, we fast and say propitiatory prayers on three days שני חמישי ושני, lest during our ימי המשתה we may have neglected God and our religious duties.

Some, by a curious train of reasoning, advance that as it is customary, when taking leave of friends, to say "God bless you," the expression וברכו אלי means that Job's children had taken leave of or abandoned God in a similar parting. So trivial is this, that I am surprised any one could have seriously advanced it. Another and a far better explanation is, that there are deeds so wicked, and things deemed so odious and abominable, that they are never named directly, but expressed by other terms. The Hebrews (as will be further shewn), beyond all people of ancient times, felt this mode of modest reserve in the expression of hateful things. The Athenians felt a delicacy in using the term "prison," and have "house" instead; so they forbore to name the "executioner," but said the "public." In the same manner they abstained from directly naming the Furies, but called them the Eumenides. The Latin "facinus" sometimes signifies a noble act, sometimes a crime.* Hundreds of examples might be given from all languages, ancient and modern, in which words, having two opposite meanings. The one intended can only be determined by the context. I could fill pages with them. Who will assert that חסד, which means mercy, grace, can have the same signification in Prov. xiv. 36, or in Levit. xx. 17? or that מזמה, Ps. xxi. 12, can be synonymous with the same word in Prov. i. 4? I would call it a dignified irony that expresses for the burial ground the term בית חיים.

From this view of the question we go on to argue that, as in the present case and 1 Kings c. xxi., to curse God, or blaspheme Him, was an enormity deemed unutterable; that therefore, to avoid connecting with such an idea that sacred and venerable Name, they used the word bless, leaving the true meaning to be deduced from the context.

I fear that I shall have to trouble you with a few more corroborative remarks, in support of my view of the question; but shall then leave it to abler pens further to discuss the subject, which from its very nature must be interminable.—Yours truly, Philip Abraham.

147, Gower-street.

* Thus also the Romans, instead of calling a thief "fur," euphemistically termed him "vir trium literarum."—Ed. J. C.

UNIVERSAL ISRAELITISH ALLIANCE.

"Surely our coreligionists in England are not so narrow-minded as to consider the Universal Alliance a French institution, because it originated in France."—(Vide a letter in the *Chronicle*, signed "A Malcontent.")

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—The opinions expressed by "A Malcontent," on the subject of

the Universal Alliance, being in accordance with those advocated in your journal, I thought it might strengthen the general arguments by giving the substance of some conversations by two aged men on the same subject: and to prevent too much of your space being taken up, I shall condense the matter by a sort of hydraulic pressure, but still endeavour to do justice to their respective opinions. We shall call them Isaac and Moses, in order to preserve their individuality; and, being their unpaid reporter, I shall

"Nothing extenuate, nor aught set down in malice."

Sometimes I despair when thinking of the supineness of the London Jews: at other times I am full of hope, and then am inspired by a strong faith that it will not be long ere there will be an active working "Branch," and so I shall continue to persevere until this long-delayed anticipation becomes a great fact, a positive reality.—I am, sir, yours truly,

I. L. Levison.

7, Henstridge Villas, St. John's Wood, Sept. 18th, 1869.

Isaac had a good head and a highly nervous temperament, with very refined features; he praised the Jewish communities of by-gone days, when each cared for its own poor, and relieved, in a small way, travelling mendicants who depended on such promiscuous and precarious means for their scant existence.

Moses contended that the system his friend had eulogised tended to destroy all self-respect, and rendered the recipients hopelessly dependent, and thus perpetuated mental degradation so as to compromise their social position and their political status.

Now the efforts made by the Universal Israelitish Alliance, of which his companion had spoken lightly, presented a striking contrast, for instead of merely serving those within any special locality, it embraced within the pale of its sympathy our brethren-in-faith in every land.

Isaac wished to know what actual difference existed which distinguished this modern institution from those which had preceded it?

Moses: It might be a sufficient answer to say that the Alliance has established schools in countries where none had previously existed; and it has used its moral power to defend those communities which were still suffering political degradation, or such bitter persecution which prejudice and stolid ignorance devise. That when aiding unfortunate brethren it was not done to paralyse their future efforts, but to inspire them with confidence that among Israelites there was a bond of sympathy which vibrated under the disturbing influences of physical or moral calamity.

Isaac considered that it was wrong to praise the Universal Alliance, and forget the labours of the Board of Deputies.

Moses affirmed that such was not his intention, and that in many instances they had manifested a common feeling when the cry of distress reached them, so that it was a pity they did not form one corporation to act together in unity.

Isaac urged that his friend ought not to forget the main difference in their respective views: and he said in an excited tone: Does it appear that those who are aided by the Alliance do not feel themselves compromised?

Moses calmly remarked that the acts of such an institution differed from individual alms-giving, as in the latter case the donor and receiver were in striking contrast: the one an abject and spirit-broken man, timidly accepting the proffered gift, and the sense of obligation would depend on the way it was dispensed. If given in a kindly spirit, such charity was then, like mercy, twice blessed, as—

"It blesses him who gives, and him who takes."

But he apprehended that when the Alliance assisted the suffering needy or the persecuted, that no sense of degradation was experienced, but rather a deep feeling of gratitude to God that Israelites responded whenever there was a cry of distress or of moral suffering. He contended that the Universal Israelitish Alliance acted under this true Jewish sympathy. That even recently it had given indubitable proof of its fitness to minister the means at its disposal for some permanent good. Lately it had formed an Agricultural Society in Jerusalem; and this new movement would tend to make the Jews of the Holy City less dependent on promiscuous charity, and excite so much thriftiness amongst them as to avoid future famines and consequent misery. Of course, the efficiency of the Agricultural Society of Jerusalem will depend on the aid given by our benevolent brethren in Europe and America.

Isaac, after admitting that the Alliance had done some good, still thought that the eleemosynary schools it had established would not realize the anticipated advantages, inasmuch as those taught in them would feel that they had received their education from charity.

Moses answered, it is best to meet assertions without proof by the logic of palpable facts. Then it may be affirmed that many of those whose mental culture has been received in communal schools had taken high and responsible positions; that their patent of nobility they owed to their own intellectual improvement, and instead of feeling themselves compromised, they looked back with satisfaction, and recognised the positive advantage of knowledge as having by its influence insured for them a better position. It is true that in such schools merely elementary knowledge is inculcated; still, when the seeds were sown in minds disposed by their organization to value them, they would subsequently become their own pioneers, and thus work out their own intellectual salvation, so that they could aspire to benefit others in literature, philosophy and science.

Isaac then candidly confessed that he thought better of the Universal Israelitish Alliance than he had previously; and he cordially thanked his friend, and sincerely hoped the London Jews would zealously co-operate with it for the advantage of our co-religionists everywhere, as there existed still a rancorous spirit against the Jews in many countries, so that the services of those free to act will be in requisition for some years to come.

THE PLYMOUTH CONGREGATION.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I was surprised to notice in this week's *Chronicle* a statement that there was a want of decorum during the services in our synagogue on ר״ה and י״כ. No doubt there is still room for improvement; but in justice to myself and my fellow-congregants, I must acquaint you that the statement is so far at variance with the facts that the order and decorum in the synagogue (which was crowded) were spoken of in very high terms both by members of the congregation and by strangers who attended the services; the former remarking that it was very much better than had been the case for many years past, and the latter comparing it favourably with some of the London and of the other provincial congregations. Trusting you will find space for this correction, I am, sir, yours truly

Markes Levy, President of the Plymouth Congregation.

[The statement we published reached us from *two* independent sources.—Ed. J. C.]

Notices to Correspondents.—W. J., P. J. R., Mr. Guedalla, and Mr. Hyman, in our next.—F. N.—We thank him for his kind communication; but the information given in the "Law Times" has already appeared in these columns: a leading article on the subject appeared in our last. Count Wengierski.—We regret that pressure of matter has compelled us to defer the publication of his favour till next week. For the same reason the communication of our German correspondent is deferred. Mr. S. M. Drach is thanked.—The poems will appear in an early number.

Ethrogim and Myrtles.—The supply of ethrogim and myrtles has been remarkably scanty this year, owing possibly to the lateness of the spring and the early arrival of the festival season. The demand, however, probably owing to the scarcity, was unusually large, and the rush in the city to obtain the fragrant objects of Tabernacle ceremonial was quite a "spectacle."

THE RITUAL.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—After the masterly and exhaustive letter of "Nemo" in your edition of Sept. 3rd, on this subject, it is presumptuous in any writer to supplement his remarks: but I hold it to be the duty of every Jew, who has the glory of God and the honour of His house at heart, to aid, by every means in his power, in the good work of reforming our ritual, and making the service appointed for public worship fitting and becoming a "House of Prayer."

I take it for granted that the propriety of public worship is beyond dispute. Such worship has ever been the practice of every religion which embraced a system and possessed a creed. Such has been the custom of Israel since the day the command was given, "And they shall make me a sanctuary, and I will dwell among them."

I will confine myself in this letter, as far as possible, to the *matter, not the manner of conducting*, the service. I leave to some other hand the task of describing the profanities which are familiarly known by the name of חזנות. Many of our wisest and best rabbins have deprecated the practice. Rabbi Emanuel, Rabbi Joseph Karo, Rabbi Jehuda ben Simeon, and many others, have pathetically, and with burning shame, put on record the fact of readers being chosen for the possession of a powerful voice, without regard to their knowledge of the language of the prayer book, or their moral fitness for the office. And in our own day, a process exists called by the vulgar "sending up skyrockets!" Were it not that alas! the synagogue seems the place, not for praying, but for "saying prayers," I could weep over the horrible mockery of devotion, and piety, and reverence, with which the representation takes place.

I contend that the service of the synagogue must fulfil the following indications, or it ceases to be a service: 1. That the language be simple, intelligible, and reverent. 2. That except the reading of the Bible, suitable meditations, reflections, and confessions, the service shall consist of praise, thanksgiving and prayer, and nothing else. 3. That the service express such notions and conceptions of the Divine attributes as are in accordance with the principles of the religion. 4. That the prayers express the wants of the congregation or of the individual. 5. That they contain nothing offensive or controversial. 6. That the service be not too lengthy, or calculated to tire the worshipper. 7. That the service be such as the congregation approves.

By these rules let us try the *piutim* of our *Machsor*: if they stand the test, let them form part of the Ritual of Israel till the end of time: if they be weighed in the balance and found wanting, away with them. In the emphatic language of Scripture, "Hew down the tree, and cut off his branches, shake off his leaves and scatter his fruit."

1. The language of the *piutim*. Hear the words of Aben Ezra: Most of the *piutim* of Kaliri consist of riddles and parables, and are couched in language which would be ridiculous if it were not blasphemous. It encourages anthropomorphism, and gives false notions of the Deity. It is as far as possible removed from the biblical models; is unintelligible even to Hebrew scholars; sense is sacrificed to sound, and judgment to jingle. The language is barbarous and impure; it is made up of a dialect probably spoken at the tower of Babel. Even those words and expressions which *are* Hebrew, are ungrammatical and full of error; the phrases defy all rule; the genders are indistinguishable; the parts of speech seem to have quarrelled beyond all hope of reconciliation; the rhyme is execrable. Further, the *piutim* are loaded with Midrashim and Agadoth, and are entirely unsuited to the language of devotion. I cannot point out a thousandth part of their grievous errors, and am firmly of opinion that the whole of them should be expunged from the prayer book."

I am well aware of Heidenheim's answer to the above, but he has weakened neither its truth nor its force. On the contrary, he has, by his commentary on the *Machsor*, proved the validity and correctness of Aben Ezra's strictures; for surely that is not adapted for prayer which requires a copious glossary and a profound and elaborate explanation to give it the semblance of common sense.

2. The contents of the *Machsor*. That all the essentials of a proper form of worship are to be found in our ritual, is indisputable: but that there is also to be found much that is bad and a great deal that is indifferent, is equally true. Where so much is bad, it would be invidious to make a selection. Let any one open his *Machsor* at random, and see if much that he will find there is either praise, prayer or thanksgiving; let him apply the crucial test of saying whether he feels the better or the wiser for its perusal. Chapters on astronomy, on astrology, on history, on anatomy, on chronology, on the alphabet, on the elements, on mythology, on demonology, on "things in heaven above and on the earth beneath," on things *not* in Heaven above nor in the earth beneath, nor in the waters under the earth; on things in general, on anything, on everything, on nothing. An *omnium gatherum* of fables, facts, fancies; a storehouse of many-coloured garments, all antiquated and not wearable; legendary lore; statements of more than doubtful veracity; prayers; pious ejaculations; curses; confessions of sins; exhortations; things sacred treated with shocking familiarity; things profane treated anyhow; fact and fiction, received truths and rejected traditions, all heaped together pell-mell in most admired disorder; no consequence, no coherence, no consistency: like the iron and the clay in Nebuchadnezzar's image, which cleaved together, but refused to be incorporated. A vast receptacle for old and curious things, ghostly and ghastly; fantastic and distorted images; strange and haggard figures; the spolia of ransacked tombs, the wreck of deserted houses, the ashes of long-buried cities.

3. That the service convey a just idea of the Divine attributes. Herein perhaps consists the head and front of the offending of the *piutim*; the chief charge in the indictment against them.

Let me quote Maimonides. After relating the famous incident of the

pupil who read prayers before Rabbi Chanina, and who indulged in extravagant and meaningless praises, and was rebuked by the rabbi with the bitter words, "Have you exhausted the Creator's praises?" Maimonides proceeds:

"It must be plain to you from all this that it is not permitted to us to make use in prayer even of those expressions which the prophets have applied to the Almighty, and that only such of them as have been sanctioned by the Great Assembly as fit for prayer are allowable; not as those silly people do who heap up praises and protract prayers which they have composed and fables which they have gathered, imagining that thereby they draw nearer unto God; whereas, in reality, they attribute to Him qualities, which, if applied to a human being, would necessarily be considered offensive and disparaging. This arises from the fact that these authors did not understand the great and glorious truths of theology, so removed from the comprehension of the vulgar mind; therefore the Almighty became to them but a theme for common-place discussion, and they loaded Him with such attributes and epithets as they thought proper to Him, believing that by this lavish expression of praise He could be moved and inclined in their favour. Furthermore, did they chance to find somewhat similar expressions in the writings of the prophets, they took their own for so much the more permissible; and literally interpreted those sayings of the sacred penmen which cannot be understood without an explanation. From these expressions they extracted further attributes of the Deity; coined, to suit them, spurious substantives, adjectives and verbs to convey the idea of supposed attributes, qualifications and actions; invented new and strange forms of speech; and this licence reached such an extremity among ballad-mongers, pseudo orators, and poetasters, that many of their lucubrations are rank blasphemy, many of them extreme folly, and many of them contain such noxious outpourings of their diseased imaginations, that a rational man on first seeing them would laugh, were he not compelled to weep at the thought that God Almighty is the subject treated of! Truly, though I pity the authors of whom I speak, yet would I point out the offensive paragraphs were it not that their faultiness must be patent to every understanding mind. For weigh and consider well, that if slander and calumny are evil in themselves, how much more wanton and vile must they be when applied to Almighty God! Nevertheless they ascribe to Him attributes, I will not say rebelliously and intentionally, but blindly and ignorantly, which are blasphemous on the part of the profane mob who listen to them and the fool who utters them. Verily, to that man who comprehends the evil, and yet tolerates it by the continuance of these obnoxious expressions, I must apply the language of Scripture: 'And the children of Israel did secretly those things that were not right against the Lord their God;' and again, 'They utter error against the Lord.' If, reader, thou art of those to whom the glory of God is dear, it is forbidden to thee even to listen to such expressions, much less to utter them, still less to compose their like."

I fear to weaken the force of the above quotation by others of a similar tenor; they are not few in our literature, and must occur to every scholar. The evil under this head is immense; the "thousand myriads of Israel" form their notions of the Divine nature from their book of ritual; what they hear in synagogue is likely to become the religion of their lives. If they hear or read in their authorised books that the most sacred subjects are treated with levity, their feelings of reverence are not likely to be increased; if God is represented as cruel and capricious, violent and vindictive, their own characters will not be improved. Think you this picture overstrained? Read the *piutim* and judge.

4. That the prayers shall express the wants of the congregation or of the individual, is, I suppose, acknowledged to be the chief corner-stone of the service. The act of prayer pre-supposes the knowledge or belief of the worshipper that a God exists who hears those who call on Him, and who has the power of granting the petition of the suppliant. Should the ritual fail in this, it fails in its most vital part: so to speak, the heart is taken out of it, and the prayer becomes a delusion, a mockery, and a snare.

The beauty of the prayer book—and I speak of this as a thing apart from the *piutim*—is that every worshipper can believe that the petitions were specially written for his use, and that they are the spontaneous effusions of his own overladen heart. The beauty of the language, the simplicity of the prayers, their tenderness, the spirit of love and devotion which they breathe, their adaptability to every want and every circumstance, the load they lift from the overcharged breast, have endeared and do endear them to every child of Israel! The man who can read them unmoved, must be destitute of feeling and emotion.

Turn to the *piutim* and see in how few of them there is a single word to move the heart or stir the soul. Hardly a word suited either for the congregational or the individual wants. As all colours are alike in the dark, so are all higher aspirations swallowed up in the grim murkiness of whole folios of *vox et praeterea nihil*. Prayer or praise, the power of indulging in which is the highest gift of God, above all joys, beyond all blessings, is made a heartless, cold-blooded task, the mummy of a devotion which never had a spirit.

5. It is indisputable that many of the *piutim* contain offensive and controversial matters. Anathema and curse are to be found with the lowest forms of barbaric revenge, and Heaven's high prerogative assumed by frail mortal hands. The whole polity of Him who worketh in secret laid open by fanatic rhapsodists; the inmost penetralia of the darkness in which dwelleth He who is light, minutely described; the veil of the *sanctum sanctorum* rudely rent by vulgar hands for the gaze of vulgar eyes; the furniture of the palace of Heaven's dread King detailed and expatiated on; the Hierarchy of Heaven's Host ticketed, labelled and numbered. It were blasphemous to proceed further. Read the ר״השנה service and tremble!

6. The endless repetitions which deface our ritual are matter of serious complaint. Nothing can be more unfavourable to piety. I fully recognise the force of the argument, that were a service too short, one of the most important reasons for having a service at all would be lost. Were it possible to be managed that at a given time the devotion of the whole congregation could be concentrated on the prayers, and there retained for a reasonable time, the difficulty would be surmountable. But the attention of the individual members must flag on even the most solemn occasions. It is not given to every one to concentrate his whole soul for even a short period on any subject; and when that subject has nothing corporeal or visible to assist its being so contemplated, the difficulty is increased a hundredfold. Hence the necessity of a service being of such duration as shall afford a probability that every member of the congregation shall, at one time or other, have performed an act of devotion, and have had his mind fixed, if even for a brief interval, on the things which are not of this world. But this can be made to defeat its own object, and be more detrimental than beneficial to the general community. It begets a distaste for the synagogue, and causes men to leave early in proportion as they arrive late. The saying, "Half to God and half to you," as applied to lengthened service in the synagogue, is, I think, of doubtful propriety. Can sitting in synagogue languidly and listlessly, or saying *piutim* by the mile, be called serving God? I question it; and am further of opinion that a service of one or two hours' duration would be better attended, would produce more deep and lasting effects on the minds of the worshippers, and would be infinitely more conducive to the interests of religion and the spiritual welfare of the community. טוב מעט בכוונה וכו׳.

7. The service now is not such as the congregation approve; on the contrary, it has been adopted without their consent. I speak not of our prayer book, but of the *piutim* which disfigure it. It was once the custom for the reader, often the improvisatore, of the *Machsor*, to ask the permission of his auditors before exercising his peculiar faculty, and the formula still remains in our ritual as the רשות לחזן. But as years rolled on and the improvisatori diminished, the works of previous authors, with their stereotyped introductory addresses, became part of the ritual, and have come down to our day. The congregation cannot be expected to maintain a reverent demeanour during the recitation of long rhodomontades in which they have no pleasure, and which are about as interesting as the catalogue of ships in Homer.

Thus far the *piutim*. Consider, my indulgent readers, how they fulfil the purposes of prayer, and if they are such as satisfy the cravings of your higher nature. They fail most wofully in awaking devotion; they are deficient in everything that can rouse the spirit: they are defective in whatever improves the mind. Morally and intellectually they are faulty and imperfect, appealing neither to the head nor to the heart. No man was ever the wiser or the better for reading them: those who understand them best read them least. Their stanchest apologists can find nothing better to say for them than that their authors have the negative merit of sinning in ignorance. Perhaps the most bitter sarcasm ever uttered against them was by the renowned Yaabetz, who said: "Having failed in my earnest endeavours to have them abolished, I'll write a commentary on them."

From the *piutim* and their authors I appeal to the congregation—and its leaders; to the actual, not the mythical, men of the Great Synagogue, and its branches and allies. I implore them to consider the mischief of retaining these compositions in the prayer book. I invoke them, by our common Judaism, to take action in the matter. The time for doing so is eminently propitious, and now, as ever, the *Time* has brought the *Men*. To the great minds who have projected and perfected the scheme for the Union of the synagogues, to the leaders of our intelligent congregations, I specially appeal. Remove, for God's sake, for your own sakes, for your children's sakes, this great stumbling block from our places of worship. In the new temple you are raising, let the service be really and truly the means of raising our hearts in prayer to the footstool of Him who heareth prayer. Take the sense of your congregation, I entreat you, on the subject: the voice of the people is as the voice of God. Let them pronounce on the service in which they are to take part, and for every word of which you and they will be brought into judgment. Call on your ecclesiastical chiefs to decide which are the essential portions of our ritual, the fundamental parts of our prayer book; and with unsparing hand lop off the useless boughs, that the tree may live. Do this and earn for yourselves an undying name in the annals of the synagogue as the men who combined the incongruous elements of the London congregations, and who made their ritual an offering worthy of the God of Israel. In the language of Scripture I say to each of you, "Arise, for this matter belongeth unto thee; we also will be with thee; be of good courage and do it."

ALIQUIS.

London, September, 5630.

BELGIUM.—We believe that Monsieur Anspach, the Bourgmestre or Mayor of Brussels, who aided so hospitably in entertaining the Volunteers, is a Jew.

SAN FRANCISCO.—The *Hebrew Observer* says that the Rev. Julius Eckman, who has recently left San Francisco to respond to a call from Portland Congregation, Oregon, is a philanthropic gentleman, honoured and beloved by all who knew him. He greatly aided the Jewish press. He received a handsome farewell testimonial from his brethren in San Francisco. We find from the *Hampshire Telegraph* that Dr. Eckman was formerly a private tutor in Portsmouth. The testimonial was accompanied by a well filled purse of gold, which the reverend doctor sent to the Famine Fund of the Jews in Eastern Prussia, saying that he accepted it in trust for those sufferers who were deprived of the necessities of life. The reverend gentleman has always been a consistent and staunch supporter of orthodoxy, notwithstanding the pressure brought to bear upon him by those who have unfurled the banner of "Reform."

A GOOD STEEL PEN.—Those who write much for bread or pleasure, and those who fancy they write much, but who write so badly that their abstinence from the pen would benefit their cotemporaries, will hail with delight that unusually accomplished desideratum, a good steel pen. Macniven and Cameron's celebrated pens, of the excellence of which a hundred papers speak highly, seem to fulfil all that a writer can desire—in respect of this implement of his art. The pens write freely; and they do not obstinately decline to receive fresh ink nor part with the ink they have been persuaded to accept.

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CALENDAR FOR THE WEEK.

Day of week.	Day of Hebrew month.	Day of civil month.		Portion.	Haphtorah.
Friday	Tishri 26	Oct. 1	Sabbath com. 5·0		
Saturday	27	2	Sab. term. 6·20.	בראשית Genesis i. 1 to vi. 9.	Is. xlii. 5 to xliii. 10.
Sunday	28	3			
Monday	29	4			
Tuesday	30	5	א' דראש חדש חשון		
Wednesd	Heshvan 1	6	ב' דראש חדש חשון		
Thursday	2	7			

Next Sabbath is called שבת בראשית.
Tuesday and Wednesday next will be Rosh Hodesh Heshvan.
Friday next, 8th October, Sabbath commences at 5·0.

MEMORABILIA OF MEETINGS FOR THE WEEK.

Sunday, 3rd Oct.
Stepney Jewish Schools Committee, at schools, 11 a.m.
Board of Management Borough New Synagogue, Vestry-room, 11·30 a.m.
Monday, 4th Oct.
Jews' College Council, at College, 7 p.m.
Tuesday, 5th Oct.
Consecration of Montefiore Convalescent Home, South Norwood, 3·30

The Jewish Chronicle

LONDON: FRIDAY, OCTOBER 1, 1869—5630.

OUR SYNAGOGUES.

Fourth Article.—Synagogue Sermons.

We pass from Synagogue Sittings, Synagogue Singing and Synagogue Service, to Synagogue Sermons. The subject is one of extreme importance, for it is very possible that the introduction of vernacular addresses into our synagogal service has shaped in some fashion the religious condition of our age. A very erroneous idea long prevailed as to the history of the Jewish sermon. When it was imported into the Sabbath service, certain persons decried it, because, said they, it was חקות הגוים. They were possibly innocent of the fact that the instructive sermon, the דרש, was an ancient Jewish custom; and that even the preaching, or rather delivery of a sermon, in the vernacular, was not by any means a novelty, but is traceable to very remote days. Formerly, the Chief Rabbi of London preached twice or thrice a year only, the occasions being the Great Sabbath, that is, the Sabbath preceding Passover; and the Sabbath of Repentance—or Sabbath of the Penitential week. But even then on Saturday afternoons there were religious disputations conducted by the Chief Rabbi, even in the solemn arena of the Great Synagogue itself. We need not, however, enter into the history of the Sermon. The delivery of English synagogal addresses, as we are now habituated to them, is of earlier date than may be generally supposed. It did not follow, as some persons appear to imagine, the schism which culminated in the establishment of the Burton-street Synagogue, but existed even so far back as the reign of George IV. The zealous efforts of Moses Samuel and Joshua Van Oven instituted the delivery of sermons in English. In the same reign, by the efforts of the latter and some other earnest co-operators, a series of English Sermons was delivered at the Free School. The Liverpool Synagogue was one of the first Jewish places of worship in which an English sermon was delivered as a regular element of Sabbath ritual. But, long before, Moses Goodman and others *had* delivered English sermons on special occasions—one being the sudden death of the lamented Princess Charlotte of Wales, daughter of the then Prince Regent. On the arrival of the present Chief Rabbi in this country, sermons became regular auxiliaries to the service. The establishment of the Burton-street Synagogue, we must honestly admit, helped to fix the sermon on a Minister as a regular observance; and arrangements made in other Synagogues, as also the establishment of Portland-street Branch Synagogue, secured for the main or Orthodox body of Jews the advantage of frequent pulpit instruction. As time progressed, each synagogue, built or rebuilt, claimed as an essential a preacher no less than a חזן. Hence the necessity of the Jews' College—an institution designed to train Jewish youth to become preachers and teachers as well as to render them well-informed gentlemen.

But, now that we have sermons, are these sermons all that we require? This is a serious question. Their charm of novelty, which existed for the older members of our community, does not affect the younger members who "were to the manner born," and whose earliest synagogue associations are as intimately connected with the delivery of a sermon as are their elders' recollections with the נשמת or the שירת הים. As our children grow older, and become impregnated with the learning of the schools, they import the teachings with which they are indoctrinated into the synagogue; they cannot divest themselves on the Saturday of the notions and knowledge which they have acquired on the Friday; and hence they become critical and a little cynical—if they listen. Yes, boys in jackets and white collars become hypercritics; and the boys' benches of the synagogue are veritable embodied Athenæums, being replete, to use the literary slang of the day, with critical "crushers."

But the want of the age is met. Preachers, erudite, fervent, well informed; preachers saturated with their subject and its incidental learning; preachers zealous in belief, sound in argument, clear in language, elegant and emphatic in style; offer to their caustic hearers from the steps of the Ark or the platform of the *Tebah*, the explanations and evidences of Jewish pulpit oratory. Hence, it is undeniable that the synagogue sermon is, for the most part, a success.

But—might it be more successful? It is sometimes liable to two defects. It is often too long; it is often too general. A long sermon is an error. When too long, it may be interesting to the preacher, but ceases to be interesting to the hearer. The error of prolixity is a capital crime. The moment that a sermon ceases to *enchain*, to *overawe* its hearers, it becomes an excrescence on the surface of the ritual. A sentence lost by want of interest is—a sermon lost. Next, we complain of the generality of some sermons. For instance, we venture to think that when solemn events take place in synagogue—solemn events which involve not only the happiness of individuals, not only the happiness of families, but the welfare of the community—such as, for instance, the calling up of a Jewish youth to the Law—the glorious festal hour of a Jew's life—a preacher should not fail to allude to a circumstance so solemn, so momentous, so affecting. The בר מצוה should always be preached to, and, through him, the congregation should be preached *at*. We would have advantage boldly taken of the varying phases of Jewish communal life, and sermons derived from them for the improvement of the occasion. We would leave no *Sedrah* unexplained; no *Haphtorah* without comment or interpretation; no reference to even minor observances neglected. The pulpit should be a rostrum of instruction, no less than of exhortation. Jews should be taught as well as censured. In fact, the teaching performed by the preacher would lead to the performance of censure by oneself; because as no one believes greatly in his own shortcomings, denunciations, however powerful and appropriate, have but small individual effect; but as many men honestly believe in their own religious ignorance, the accomplished preacher's instruction would cast seed which would not always fall on fallow ground, and the utility of the Jewish pulpit would be vindicated.

In London, we Jews are fortunate. Dignity of knowledge, combined with serene authority, fervid earnestness, accomplished oratory, signal erudition, impassioned sincerity, persistent zeal, modest but steadfast effort, are all represented in the metropolitan synagogue pulpits. But we have reason to look to the future. The Jews' College has trained some few young men who have left it to plead the cause of Judaism with tongues made eloquent by knowledge, and with hearts which beat with the blessed throb of faith—young men whom, we hope, the organization of higher branches of academical instruction will again attract, sooner or later, to the walls of their *Alma Mater*, to carry a higher cachet of learning into their spheres of duty. The Free School, also, has performed a very great part; and more than one learned and powerful preache [illegible] look back to his humble school at Spitalfields with a more noble pride and a stronger sense of a distinguished past than may actuate a Stanley when inspecting his title deeds, or a Bourbon when tracing his genealogical tree; for Merit is the most glorious patent of Nobility. But a consideration of the *future* of the Jewish pulpit makes us anxious. First, if the sermon is to constitute an authorized and regular portion of Sabbath and Festival devotional exercise, either no Sabbath or Festival, except when the service is unusually long, should pass without some address, even a brief one; or the practice pursued at the Great Synagogue should be adopted, and the days on which sermons are to

be delivered should be fixed and known beforehand. Secondly, no synagogue should be without a *suitable* preacher; no metropolitan, no provincial, no colonial synagogue. The poor certainly need a preacher as much as the rich. The Association for the Diffusion of Religious Knowledge does its best to supply the want; but it cannot do all that is required. And, again, in the years whose paths spread from beneath our feet as we stand on the platform of the present; the years whose paths diverge into the misty, the mystic, the unknown future; a generation rising around us, a generation yet unborn, may ask—yes, ask of the preacher in the synagogue—what are the truths of Judaism, and how are we to understand and interpret them, and how to teach them? For a disquieted world already asks this duty, this interpretation and this teaching of us. This may be the cry of the future. We see in the dawn which is breaking around us the harbingers of the claims of the years that are to be. These claims we must meet. We have only in very few schools, and there only, due religious instruction; but for the full development of such instruction we must look to the preacher at the Ark or on the *Almemmar*. May all our present preachers be blessed with an appreciation of the full elevation of their mission; and may the preachers of the future keep pace with the requirements of the age—remembering always that no wisdom that can ever be learnt can be so great and good as is the wisdom of Revelation. There is no progress deriving its impulse from the learning of the schools so active and animated as the progress of the indoctrinated and cultured heart of the religious man in his advance toward the source of all knowledge. For, as the Royal Psalmist said, in far nobler, far better words: The beginning of all real and true wisdom is Religion—Religion only.

THE LADY MONTEFIORE CONVALESCENT HOME.

There is perhaps no practice more honourable to our human nature; no observance more affecting or more sublime; than the payment of a tribute of regard to the memory of the dead by offering a tribute of utility to the living. If "to live in hearts we leave behind" is "not to die," surely to live in works which shall endure when we shall have passed away is an undoubted immortality.

"The memory of the just
Smells sweet and blossoms in the dust,"

when from their graves arise the goodly trees, tended by the loving hands of the living, which shall bear rich fruit, and spread the shelter of their leafy branches over the feeble, the helpless and the weary, who need a refuge from the storm.

The Convalescent Home about to be opened in remembrance of the good Judith Lady Montefiore is a work of this nature, which is raised as a tribute of affectionate memory and enduring regard to a pious, virtuous, and noble woman of Israel. It is also, it must be admitted, a tribute of affectionate and reverent sympathy paid to the husband, who so deeply, so sadly, mourns the loss of her whom he so tenderly loved. And, surely, to *her* memory and for *his* consolation, no more fitting tribute could be offered than a work of compassion, a work imitating the charitable deeds of Judith and Moses Montefiore; a work of love and mercy evinced towards the creatures of the Heavenly Father whom she served, and whom he still serves, so fervently and piously.

A Convalescent Home for Jews was greatly needed, as all who visit and interest themselves in the Jewish poor must know full well. The hospitals and the physicians do their best; but when *their* work is done, much yet remains. Many a life may be spared; many remnants of disease, which might otherwise be life-long, may be eradicated; many terrible, ghastly, fatal effects may be prevented; by the glorious institution of a Convalescent Home, whither the valetudinarian may repair for the fresh, wholesome air, careful tending and nourishing food, impossible to be obtained at home. All who personally remember that excellent lady, Judith Montefiore, will well understand how thoroughly this wor is in sympathy with her benevolent character.

The Jewish Convalescent Home is to be opened on Tuesday next. The situation has been wisely chosen in one of the healthiest suburbs of the metropolis. Earnest and zealous have been the efforts of Mrs. Adler, the excellent and benevolent wife of the reverend Chief Rabbi, to bring to fruition this admirable undertaking, as Lady President of the Committee. The Rev. A. L. Green, as its Honorary Secretary, has co-operated with her with his usual fervent energy, practical philanthropy, and sound sense. We are glad to find that his labours will be henceforth lightened by the aid of his co-secretary, Mr. George S. Joseph, a gentleman of promise and ability.

May the Convalescent Institution flourish! From its walls may prayers rise to Heaven from the sick who are healed and made sound; prayers for the repose of the gentle soul of Judith Montefiore; prayers for the happiness and consolation of the noble husband; prayers for all who have laboured for, and contributed to, this blessed, this holy work!

Portland Street Congregation.—The חתנים (תורה and בראשית) for the present year in Portland-street Synagogue, were Mr. Lazarus and Mr. Tabak.

PROPOSED SOCIETY FOR THE PROMOTION OF THE STUDY OF JEWISH LITERATURE.

We again call the attention of our readers to the contemplated society for promoting, by publications and otherwise, the study of Jewish literature. From time to time—but not so often as we desire—we are enabled to publish in our columns the fact that fresh adherents are rallying to the cause, but we earnestly desire to see greater activity manifested in the practical development of the sound and excellent idea to which this society would give effect. We are convinced that we do not in any degree exaggerate when we express our conviction as to the important communal consequences likely to flow from the operations of such an undertaking. The able—we may say the remarkable—letter of "Nemo" on the subject assured the most sceptical of the Jewish world of the existence of treasures which we English Jews had never hitherto sufficiently recognized. We acknowledge that we are ambitious to obtain for our community the literary distinction in the intellectual world which it has evidently a just right to claim. One of the greatest advances hitherto made to the acquisition of such a position was due to the publication of Dr. Deutsch's celebrated article on the Talmud in the *Quarterly Review*. Then, for the first time, not only did our Christian fellow-countrymen believe that the Jews had a literature of their own, but Jews began to believe it also.

We believe the present project is in good hands; but we publicly urge its promoters to develop their plan in a practical form. We have striven to further the good cause on more than one occasion. We trust to have an opportunity of witnessing the fulfilment of an idea with which this journal is identified. We believe that a basis for the operations of the proposed institution already exists—we refer to the Jewish Association for the Diffusion of Religious Knowledge, founded several years ago by the late Barnett Abrahams (זצ״ל). The object of this institution is not precisely the same as that of the contemplated society; but it has, to say the least, a kindred object. The field of operations of the Association has somewhat varied. The Society professed at first to provide only the poor with means of religious instruction not otherwise available; but the erudition and excellence of many of the literary productions which emanated from the Association attracted the attention of wealthier members of Jewish society, who really are quite as much in need of religious education as their poorer brethren. It appears to us that some means might be adopted for bringing the two institutions into co-operation. We are inclined to believe that this might facilitate and expedite the realization of the project now in embryo, and it would also materially aid the cause represented by the Association.

THE CHANCELLOR OF THE EXCHEQUER AND THE JEWS.

We have the privilege of publishing the following correspondence:

"22, St. Stephen's-square, Bayswater, Sept. 7, 1869.

"Sir,—My attention has been directed to a letter which appeared in the *Standard* of Saturday last, headed 'The Sovereign Remedy,' and signed 'Charles Tennant,' in which the following passages occur: 'Our ingenious Chancellor of the Exchequer says to this effect: our sovereigns are clipped, sweated, and melted by the *Jews* and *jewellers* here and abroad, and this is a great loss to the nation, as more sovereigns are coined at the expense of the nation to replace such loss.' . . . . 'The Jews and jewellers may be stopped in their practice of clipping, sweating and melting.' . . .

The publication of these remarks has caused considerable pain and irritation to the Jewish community of this country, of which I am proud to be a member. It is not my object in addressing you to discuss the merits of the charge involved, or to consider to what extent it constitutes a libel reflecting indiscriminately upon an honourable body of Her Majesty's subjects, but I have respectfully to ask whether you have ever spoken to the effect alleged. I cannot believe that you have; but before communicating with Mr. Tennant on the subject, I deem it right to make this enquiry. Trusting that I shall be pardoned for this intrusion on your notice, and awaiting the favour of a reply, I have the honour to be, sir, your obedient servant, (Signed) "Lewis Emanuel.

"To the Right Hon. Robert Lowe, M.P., Chancellor of the Exchequer."

To this letter the following reply was received 14 days later:

"Treasury, 21st Sept. 1869.

"Sir.—I have laid before the Chancellor of the Exchequer your note of 7th instant, enquiring whether he had made use of certain expressions offensive to the Jewish community.

"Mr. Lowe directs me to inform you that he cannot be responsible for the interpretation which other persons may put upon his words; but that if you will be good enough to examine what he himself has said you will see that he did not use the words attributed to him.

"I must apologise for the delay which has occurred in answering your note.—I am, sir, your faithfully, (Signed) "V. Delves Broughton.

"Lewis Emanuel, Esq."

[It may be observed that Mr. Lowe does not explain what he did say to give rise to Mr. Tennant's remarks, nor does he offer any clue to enable any one to ascertain.—Ed. J. C.]

Claimant to Vote by Reason of Synagogue Residence.—At the court of revision of list of voters for the City of London, held by Mr. Spencer Perceval, the Rev. Isaac Cohen, second reader and secretary of the New Synagogue, Great St. Helen's, claimed to be placed on the list of voters for his residence next the Synagogue. The claim was allowed.

Edinburgh.—The appointment of office bearers has just taken place. Mr. H. M. Muller was re-elected President, and Mr. J. Michaels Treasurer.

AN ANSWER TO A QUESTION FOR THE JEWS.

We published *in extenso* in our last number a letter which appeared in the *Weekly Dispatch*, under the attractive and somewhat sensational title "A Question for the Jews." This letter, it must be admitted, appears to have obtained a remarkable amount of attention. It was brought under our editorial notice from several and various sources. We do not know whether the extent of consideration achieved by the article is due to the circumstance of its appearing in so greatly circulated and excellent a journal as the *Weekly Dispatch*, and of its bearing the signature of so able a writer as the gentleman whose *nom de plume* is "Publicola;" or to the fact of its title being singularly taking; or to its having been prominently advertised over the whole town; or—for reasons connected with its line of argument to which we shall afterwards incidentally refer. Be this as it may, the truth is that the article has attracted inordinate, one will not say undue, attention; and we believe it would have been our duty to have adverted to it at some length on this account, if on no other. But other and more stringent motives urge us to enter fully into the questions involved in this letter of "Publicola." We replied to it in our last number very briefly, but we hope we may venture to say, incisively. We think, however, that we are called upon to deal with the matter more elaborately—not indeed only as a mark of respect to the probably good intentions of the writer (intentions embodied in erroneous argument), but because high considerations of duty to our readers impel us to fulfil the task of rejoinder. To such an article from such a pen, a flippant, a careless, or a hollow reply must necessarily be inappropriate and improper. Care should be taken to avoid an error into which polemical writers are too likely to fall—reckless indifference to or contemptuous aspersions of conscientious opinions differing from those which the writer entertains.

The argument resolves itself into this. "Publicola," who is evidently interested in the Jews, and who speaks of our race in terms which demand our gratitude, imagines that he perceives a gradual elimination of Judaism from the Jews; and that their present tendency is to strip their religion of its peculiar tenets and observances, and to connect themselves with that doctrine of Christianity which is called Unitarianism.

He is doubtlessly under a mistake in his perceptions and his premises; but in this misapprehension he is not singular. It is shared by others, and, among others, it has, if we mistake not, been shared by Jews: Jews who probably know nothing of the nature of Unitarianism and—we are shocked perforce to add—very little of the nature of Judaism.

It is a privilege of the *Jewish Chronicle* to include among its readers members of both the Jewish and Christian communities, who move in, not only the intelligent, but the intellectual spheres of society; men who have learnt much, who think much, and who influence by the mighty forces of knowledge and reflection the actions, the impulses, the tendencies, the career of the world. It would be vain to deny that in such classes misapprehension prevails on certain points dealt with in the letter before us. Christians—we say it with all deference—strangely mistake the whole question of Judaism; they form ideas of its intrinsic character, its signification, and its aspirations as utterly erroneous as those which they notoriously entertain as to the habits, customs, and proclivities of the professors of Judaism. *Hinc illæ lachrymæ*. Hence the wailing, and the howling, and the gnashing of teeth of the sincere and honest members of the Exeter Hall Great Gull Societies and meetings; for, strange as it may seem, there are, we do believe, many sincere and honest members of these ridiculous and inane associations—persons who are imbued with utterly groundless notions of Judaism and the Jews, and consider they are pursuing a conscientious and practical course in their attempt to subvert the one and pervert the others; and who believe that, more fortunate or more gifted than king Canute, they can, while sitting on the shifting sands of their own non-substantial religious opinions, force back the mighty ocean of Scriptural—immortal—eternal Truth. Christians such as these—unfortunately for themselves and for the objects to which their money might with great advantage be applied, if it were not wasted in fruitless endeavours to effect the impossible—Christians such as these utterly misapprehend the nature of Judaism and the mental condition of the Jewish community.

For instance, they seem to consider that the Jews, with an English Bible before them, obstinately reject the teachings laid down in the headings of the chapters, which are not scriptural at all. Ignorant of the fact that those headings are interpolated and capricious, they naturally cannot conceive that Jews with such black and white statements before them should ignore them.

Again, they ignore the fact that the Bible was not originally written in the English tongue, by order of King James the First of England and Sixth of Scotland, "on the setting of that bright occidental star, Queen Elizabeth." They are unaware that the Bible was bestowed on mankind in a language which is familiar to the Jews of the present day—a language which existed in philological purity, literary wealth, and colloquial animation, when the English language of King James' translators was neither born nor thought of. They do not appear to know that the words, the thoughts, the very characters and cadence of Holy Writ have for ages formed objects of the anxious study, philosophical research, profound consideration, rich comment, and traditional interpretation of pious, learned, and zealous Jews. They do not know that the Jews, fortified by the facts which are here set forth as connected with the history of the Bible and the study of hermeneutics, are not only the inheritors, not only the custodians, but the natural interpreters of the Scriptures; and that maturely, deliberately and logically, they have arrived at the long-maintained opinion, and are strong in the deeply founded belief, that there is not one sentence, not one line, not one word in the Old Testament, from the first narrative of Genesis to the last prophecy of Malachi, which in any possible way whatever, bears out a single idea of Christianity as opposed to the teachings of Judaism. The Jew, who by enquiry or tuition is acquainted with his own Bible, and believes in it, necessarily rejects every iota of Christian teaching, which varies from Jewish teaching.

Again, Christians, who think like "Publicola," are evidently deceived in their notions of the Reform movement among the Jews. We will say the Reform movement among the English Jews; for we are anxious to save our brethren of Margaret-street and Manchester from a presumption of their being involved in any of the fantastic and anti-Jewish notions ascribed—we hope erroneously—to the so-called Synod of Leipsic. The English seceding Jews, far from rejecting Biblical prohibitions as to food or Sabbatical observances, assert that they are, in their opinion, more scrupulous adherents of Biblical ordinances than are their Orthodox brethren. We have no intention now of entering into the question of the accuracy of the observation; we only state its existence. Hence the movement of the seceders—whether wise or not we will not stop to consider in this connection—is not to abrogate Scriptural laws, but to disengage them from oral, historical, traditional, and circumstantial accessions. It follows that "Publicola" mistakes the drift of the movement. And if he expects any section of Jews to perpetrate the revolution to which he alludes—to abrogate the ordinance of circumcision and the Passover, or the prohibition against eating the filthy, poisonous carrion called pork; or to repeal the Sinaitic ordinance of the Sabbath, by transferring its observance to another and a capriciously selected day; or to reject the Messianic promises and the expectation of a Restoration; or even to set aside the laws of clean and unclean food, approved of by *Rabbinical* authority—he must not expect such steps to be taken by English "seceding" Jews; he will have as little encouragement for these fancies of his in "Margaret-street in the West" as in "Hutchison-street in the East." Did he not notice the nature of the exhaustive and comprehensive evidence given by Professor Marks in a recent case in which rabbinical authority was placed on its trial and triumphantly vindicated?

"Publicola" naturally falls headlong into the ridiculous but mischievous pit dug by the Leipsic Synod, or by those who promulgated its enunciation, without explanation or modulation. He fancies, because some eloquent and garrulous individuals elected to deny the manifest interpretations of the Prophecies, and to set themselves up as Prophets in Israel, that therefore these views have been generally adopted, and that the Inspiration of Scripture, the hope of ages, the Divinely-sent promises on which the whole fabric of Religion has been raised, have been abrogated as readily as a statute of the Common Council or a resolution of a tavern club meeting.

Years ago, nine famous tailors in Tooley-street went from that dignified neighbourhood into immortal fame by a document commencing with these memorable words: "We, the people of England!" We forget whether these Bermondsey representatives of Britain proposed to subvert the constitution, repeal Magna Charta, modify the dynasty, and abolish the history of England: but this we know, that the constitution of Judaism; the Bible which is its Magna Charta; the hope which renders the house of Israel the ruling dynasty of the moral world; the history which dates back to ages lost in the mysteries of Eden and the clouds of Sinai—cannot be in any sense affected by schoolmen and schismatics, nor by Synods nor Saxons, however eloquent and numerous; however emphatic, notional, and noisy.

"Publicola" says that when he mentions the name of Colenso to Jews they smile and say they knew all he taught long ago. Well; and then? A link of "Publicola's" chain of argument is missing. The fact is that Colenso tumbled upon difficulties which Jewish commentators had discovered, dealt with, *and cleared up* long before Colenso made a little money by publishing his not very erudite book. The great joke in the matter was that Colenso seemed to fancy that he had found out something entirely new. Just as he also appeared to fancy that he was a great Hebrew scholar! *Risum teneatis amici?* "Publicola" fails to see that the Jews are so secure in their belief that they could afford to set aside Colenso's wonderful discoveries with complacent and contemptuous indifference. The fallacies of his arguments were transparent to scholars and believers who looked through his thin pages with the searching and strong light of the Jewish learning of ages.

With regard to Dr. Kalisch, we unhesitatingly demur to "Publicola's" assertions. Dr. Kalisch, erudite and able though he be, is not our "most able, learned, and current commentator." His writings have not had, practically, any effect on the opinions and creed of the great mass of Jews. The very sentence quoted without its context by "Publicola" is a string of assertions, unsupported by argument and utterly ineffective to leave the merest dint of impression on the mind of the believer or the student who happens—not to think or reason after the fashion of Dr. Kalisch.

The reference to Spinoza is singular. Is "Publicola" really unaware of the history of Spinoza's life? Does he not know that he was a bitterly vehement assailant of the religion of his fathers? To cite him as an exponent of Jewish opinion is anomalous, or paradoxical. To cite him as a proof of the modern change of Jewish opinions is, perhaps, a joke; but it is a very dismal one.

"Publicola," from want of complete knowledge of a difficult subject—knowledge that can only be acquired, we believe, by a Jew himself, who lives in the nucleus of Jewish active life—fails to draw a distinction between the institutional religion of the Bible, which *no* class of English Jews proposes to abrogate; such, for instance, as the very points on which Jews must differ from Christians—expectation of a Messiah, circumcision, Passover, dietary observances, and seventh-day Sabbath—and the ritualistic ceremonies of the Synagogue, which really differ, in some respect, in almost every metropolitan synagogue. He falls here into an error which we consider absurd to us Jews; but we must regard it more leniently when we consider the difficulties with which he must labour from the circumstance of his

living outside the "charmed circle" of Jewish communal life. "Publicola," in one part of his letter, says honestly, but rather naïvely, in speaking of a Jew: "I am not aware of his difficulties." No doubt. But we are quite aware of "Publicola's" difficulties. Because a revised edition of the prayer book is proposed, for instance, "Publicola" seems to fancy that the silent revolution will embrace the abolition, in the Jewish mind, of a necessity of obedience to the Ten Commandments.

But the truth is, Judaism, and even institutional Judaism, never has been stronger than it is at present. The crowded condition of our synagogues, and the numerous additions to our list of synagogues, must assuredly afford a sufficient reply to the notions of those who doubt the vitality of Judaism. In the two synagogues last built in the metropolis, what are called orthodox, or what may be called, historical and traditional, principles of Jewish observances are installed. Recently the head spiritual authority of English seceding Jews, in an able and learned argument, publicly sustained the authority of traditional, we may say rabbinical, laws of food, in the solemn precincts of a British court of law. To revert for a moment to the vexed two-days-festival question: it is a fact that some of our synagogues were more crowded, certainly quite as crowded, on the second days as on the first days of the recent holydays. And the learned doctors of the Synod, which was convoked for the introduction of new "liberal" ordinances, finished by settling matters—*in statu quo*.

We need not add that we, for our part, see a peril in the doctrines even of English Secession; because, however conscientious and earnest the motives that dictate the maintenance of those principles, we believe in the fencing of Religion by authority, in the protection of the Law by its outposts, in the sheltering of Faith beneath the majestic dome of History and within the strong walls of Tradition; for through the thickest structure of institutional observances the voice of Faith will rise to Heaven. We believe that a better appreciation of the spiritual element of Jewish traditional observance, and a clearer apprehension of the necessary communal polity of Judaism in the present religious aspect of the world, will eventually tend to a practical reconciliation between the divided parties which exist in our body.

Thus "Publicola" may disabuse his mind as to the effect of the so-called Synod; the tendency of secession; the points of difference between Jewish and Christian belief in so far as these points are involved in or based upon Biblical interpretation.

Nor is any tenable argument sustainable on the rather inconsequent remark of "Publicola" that "already the Jew is as sturdy a John Bull, as thoroughly a brother Jonathan, as any Saxon of us all." No doubt. Does *he* think this a reason against his keeping the Passover or believing in the advent of a Messiah? We quite admit the existence of muscular Judaism, and, what is more important, of Jewish patriotism: we admit the strong sympathy which the Jew feels for the country of his birth and home, the country in which his wife and little ones were born, and where his parents sleep; and for his fellow citizens in that country, whatever be their creed. But his patriotism and nationality are not affected by his belief even in the advent of a Messianic reign or in the restoration of his race in some unknown and undefined future to the Holy Land. Is a Christian English soldier less attached to England and the Queen because he also believes in the advent of a Messiah, and a Messianic reign, and a Millennium, and a condition of events in which, if he trusts the New Testament at all, the whole social, political, and civil condition of the world will be changed? Or does he think an Englishman less of a John Bull because those very virtues which we are accustomed to associate with the best side, the silver side of the John Bull character, are really virtues taught by Judaism: patriotic duty to king and country; religion; attachment to learning; self-denial; love of one's neighbour; gentleness to strangers; forbearance to the weak and dependent; benevolence to the poor and sick; kindness to dumb animals; even-handed justice; leniency to slaves or servants; family tenderness; and love of industry and labour?

Or is a man less able to bear a rifle against a foe in case of need, or to lift his voice in his country's councils, or to deal out justice from the judicial or civic bench, because he keeps the Sabbath of Sinai, instead of the Sabbath invented in a back street in Rome; or because he invigorates his frame and bids for longevity, for a *mens sana in corpore sano*, by feeding on pure, untainted food, instead of indulging on the monsters that live on foul garbage, offal, and dead bodies?

Says "Publicola"—Why should a Jew have a different Sabbath to a Christian? Because God on Sinai ordered the Jew to keep the seventh day as Sabbath, and never changed the Law. The Sunday was not ordained as a Sabbath, even by the founder of the Christian faith. Its institution was an invention which—we say with all respect, but under the influence of an irresistible sense of duty—is a defiance of the Heavenly decree.

Says "Publicola"—Why should he have a "mythological butcher with a priest consecrating legs of mutton and tabooing rump steaks with a holy seal?" These expressions are facetious and smart; but there is in them a confusion of terms. They are scarcely appropriate to the dignity of the subject, nor the facts of the case. The butcher—as heads of families know when they pay their bills—is not a myth or mythological by any means. He carries out certain dietary observances founded in Divine ordinances, embodied by traditional interpretations, and having for their effect the procuration of food which even *science* pronounces to be pure. How much of the superior fecundity, longevity, affection, chastity, sobriety, and morality of the *Jew*, as contrasted with the other classes of his fellow-citizens, is due to the purity of his diet, we need not stay to enquire. The facts are before us. Reason, firmly standing on these facts, may safely leave Science to indicate and define the bearings of the case. But while Science is doing its work, Faith rests satisfied and is still—but strong.

Now to another consideration:

To assail Christianity is sometimes an unnecessary, and always a delicate, an ungracious, and a disagreeable task for an English Jew. Delicate, because it is difficult to avoid trenching on the limits of discussion set down by the law, which does not even now in England permit perfect freedom of controversial or polemical arguments on this subject; ungracious, because a kindly feeling towards Judaism and Jews has set in of late years, notwithstanding still existing errors and still persistent prejudices which occasionally manifest themselves in the silliness of certain feeble and wishy-washy novelists and the malice or recklessness of certain hollow or frothy press writers; disagreeable, because the tendency of a Jew is to live happily and harmoniously with his neighbour—especially with his Christian *brother*; sometimes unnecessary, because a Jew does not need to proselytise by pen or pulpit, for he believes that the gates of Heaven are open to the virtuous Christian no less freely than to the virtuous Jew. Fortunately, however, we are spared the necessity of performing this delicate, ungracious, disagreeable, and sometimes unnecessary task. In replying to "Publicola," we are not called upon to assail Christianity. We are not required to deny the divinity of Jesus of Nazareth. We are not obliged to dispute the authenticity of the so-called New Testament. "Publicola" does all this for us; at least, he "admits" sufficient to save us from these unpleasant lines of argument. He allows that the Jews need not admit the authenticity of the New Testament, which, says he, was published long after the death of Jesus and his Apostles. But then how can they admit its teachings? How can they place reliance on it? But how can the supposition be drawn from it that the laws delivered to Moses, amid the thunders of Sinai, were not Divine? This is, to say the least, illogical. But where even in the New Testament does "Publicola" find any basis for this statement? It is as little to be found there, we believe, as the assertion that Jews were taught in the Law to hate their enemies is to be found in that Law—an erroneous statement, in itself quite sufficient to impugn the veracity of the New Testament in the Jewish mind.

No. Jesus of Nazareth, in the only record handed down to us of his sayings—a record avowedly written very long after his death, in a language which he evidently did not speak, for his words on the Cross are in a sort of Hebrew dialect—declared that he came not to destroy the law, but to fulfil it. The same record avers that he kept Jewish obesrvances—the seventh-day Sabbath, for instance. How, in the face of such statements, can any writer point to his teachings as an argument against the Divinity of the Law of Moses? As to Pauline Christianity, we need not enter into its connection with Judaism. This we do aver:—that if the teaching of practicable morality is a test of Divine revelation, practicable morality was taught by the Mosaic Law; and there is not one word of such morality in the whole of the New Testament that was not anticipated by the teachings of Moses. Not one humane idea that man could adopt was broached for the first time by Jesus, or by Paul, or by any adherent of either. What though Christians have for many years ignorantly made religious capital out of the notion that "loving one's neighbour like oneself" was a Christian invention—a blunder which Colenso unblushingly adopts, though of course every Sunday school child ought to know that it was a precept of Moses in the Pentateuch! What though Jesus says the Law taught the Jews to hate their enemies—a sentiment unknown to Mosaic theology, which inculcated "love to the stranger, because ye were strangers in the land of Egypt!" On the novel humanitarian doctrines in the New Testament, we need not dilate. We need not consider whether they are practical or safe. Suffice it to say that a perusal of the Mosaic Law will shew that there is no moral doctrine likely to lead to man's salvation that was left untaught by Moses.

But the New Testament, on the eminent authority of Baron Tauchnitz, whose remarkable work on the subject has been made known by George Grove to the English reading public through the pages of *Macmillan*, is shewn to be a compilation of narratives replete with interpolated texts and misinterpretations. Yet if a Jew is to be a Christian of the Unitarian School, and to meet a Christian "half way," he must admit the sanctity and inspiration of the New Testament, *because* Unitarian Christians do so.

Some persons ignorantly suppose that Unitarianism is Deism, or belief without recognition of revelation. This is not so. Unitarian Christianity, whatever its form, in the wide range it takes from the confines of so called humanitarian or anthropomorphic Unitarianism to the verge of Socinism, recognizes in Jesus the greatest of created beings, a creature eminently endowed with the Holy Spirit; high above all other beings, if not divine, certainly more than human.

This doctrine is utterly opposed to every shade of Judaism, which is, if anything at all, a faith which considers itself perfect and complete in itself. The supremacy of a teaching other than that of Judaism or of a teacher other than Moses, cannot be admitted by Judaism, which means, if it have any meaning at all, the creed evolved from, embraced in, and limited by, the utterances of Moses, the greatest of men, than whom no greater human being has ever arisen in Israel.

But, says "Publicola," "strip Jesus of his Messianic, or prophetic, or divine character with which the unknown writers of the Gospels have endowed him—leave nothing but the purely ordinary and human element to his mission;" and, if this is to be done, what remains? The only record on which his recognition or claim to supremacy rests is the New Testament. We repeat, that on "Publicola's" assumption, on the literary advances of the age, and on Jewish interpretation of the Old Testament, Jews cannot place reliance on the authenticity of the New Testament. Is there, then, anything in the mission of Jesus or in the results of his career that should recommend him to Jews as an object of veneration?

Alas for humanity! Christianity has hitherto failed in its intended object. Not only did it teach nothing spiritually new in the paths of morality, but it has wrought no good in those paths as they have spread through the ages. Did Christianity inaugurate a Messianic age—a golden age of peace, humanity and love, when the ploughshare should be beaten into

pruning hooks, when the lion should lie down with the lamb, when the isles should rejoice, and the hearts of the children should be turned to the hearts of the fathers? Is it for this that Jews are to accept the mission of Jesus? Ask for an answer the brutal, the bloody wars fought in the name of Christians; the accursed tortures of fire and rack and thumbscrew inflicted in the name of Christianity; the scaffolds reeking with the gore of martyrs; the dungeons of the damnable Inquisition! Ask for an answer the implacable, uncontrollable, frenzied hatred that still prevails in the hearts of men by reason of difference of religious opinion—Christians hating Christians with a frenzied hatred which does not stop short of malevolent slander and physical violence, because, forsooth, one man preaches in a green cape rather than in a white gown; or lights a wax candle and puts a bunch of flowers on an altar! For be it remembered that in Christendom the laws of Jesus are said to prevail, and these laws are said to be framed and promulgated in his name. And yet what is the result? What has been gained? Let the answer be found in the starvation, the squalour, the vice, the ignorance, the immorality of the countries of Christendom—where the seeds of sin are planted in hotbeds of indigence, and grow up in an atmosphere of ignorance to bear the fruit that ripens in a harvest of misery. The terrors of hell, the vile conception of everlasting punishment, the wholesale condemnation to never-ending misery of non-believers—these are taught by Christianity. Need the Jew go half way to meet it when *he* has learnt—yes, learnt from a lesson taught thousands of years before the birth of Jesus—that God is Love: that the gates of Heaven are thrown widely open, open to the Gentile, no less than to the Jew?

Yet a change is taking place. We admit it. We said in our last number that a silent mission is working in the religious world, and we believe that we spoke truly. Wave upon wave of cold investigation or of passionate opinion is sweeping down the fabric of a later age; while the old truth remains with an unquenched light, a beacon in the storm. Thought has almost already proclaimed the belief in the Unity, which is the mainspring of Judaism. Observation, gathering its fruits from the school and the poor house, the court and the alley, acknowledges that in so far as charity, education and morality are criteria, the Jew, untaught by Jesus, *practises* Love as an element of his religion, while the Christian *talks* about it. Judaism has regained its possession of the Banner of Humanity which was planted in Sinai, but which the usurpation of later ages had torn from it to claim as its own. Social, physical, and hygienic sciences point to the Mosaic law and observances as true, accurate, sound and wise. The wisdom even of the rabbinical laws and regulations is not only admitted, but adopted; so much so that we may hourly expect some future Colenso will claim the rejection of swine flesh, extramural interments, and personal cleanliness as regulations of Christian invention, to be discovered for the first time in the New Testament—just as Christological writers claim the discovery of Love and Charity, and almost claim the invention of Education. Already doubts prevail as to the propriety of Sunday observance, and capital punishment on circumstantial evidence. The hollow character—the unjust and cruel character—of the penal laws of European countries (whether based on the Teutonic or the Latin codes or systems) is non-Jewish; every reform in criminal jurisprudence is—if of value—traceable to Jewish principles. It is not only half way that we desire to see Jew and Christian meet. We would have them meet together in brotherly love. Why not? Love was taught by our Religion, which is now stronger than it was at any time since the destruction of the Temple. But that doubts as to its strength and our belief should arise in any mind is due to the misconceptions entertained not only by Christians, but by Jews also, as to the nature of both Christianity and Judaism. It is due a little to the restless action of the promoters of the so-called Synod. It is due in some respect to the differences—we cannot call them dissensions—that exist in the body of Jews. Pray Heaven that those differences may not affect our strength! We have a mission, we are growing into a power. The words of Scripture shall yet be fulfilled: "Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

Amsterdam Exhibition.—The list of recompenses awarded to British exhibitors at the Amsterdam Exhibition is just published. Out of 210 British exhibitors 150 have received rewards. We are glad to find that in class 6 "means for moral improvement, &c.," of 7 rewards no less than 3 are awarded to our brethren; viz.: Bronze Medal to Ellis A. Davidson, the distinguished lecturer and writer on technical education, for books and models. Bronze Medal to B. S. Cohen, for pencils. Silver Medal to Joseph Solomon, for optical instruments. We are delighted to find our brethren eminently active in works of moral and educational improvement.

Manchester.—The Rev. D. M. Isaacs preached in the Old Synagogue on the first two days of Succoth. In his second sermon, typifying the *lulab*, which, though composed of different parts, formed one whole, the preacher deplored the dissension which had lately taken place in the congregation, and had resulted in the opening of a rival synagogue. He strongly urged his brethren to enter again into one bond of union, and referred to the advantages likely to accrue to united strength. The secession had been brought about through difference of opinion, and to such an extent was this difference to be met with in the community, that very often where six persons were found there might be heard seven opinions. He rebuked those who at the least smouldering of discord were ready to fan it into a flame, instead of trying to quench it and prevent its spreading farther. He strongly advised the union of the contending parties, which, he said, might easily be brought about by a little forbearance on both sides. Let us hope that the sage advice of the veteran preacher will bear good fruit, and that an amicable arrangement of the differences between the two synagogues will again form them into one congregation.

THE SYNAGOGUES.

Great Synagogue.—To those of our brethren who have not had an opportunity of witnessing the interior of the Great Synagogue on the eve of Simchath Torah, the spectacle which it presents is remarkable, impressive, and, we cannot avoid adding, affecting. On last Monday evening (the eve of the Second Day, let us observe *passim*) about 1500 persons were present, and the assemblage, which, notwithstanding the number, was extremely orderly, offered in its arrangement of tiers an extraordinary sight. The grand old building, the simplicity of which is striking and noble, was very brilliantly lighted. The singing of the choir was exceedingly beautiful, and some of the melodies, which are due to the prolific pen of that accomplished and gifted composer, Mr. Mombach, were strikingly effective. We must particularize as admirable the rendering of לדוד מזמור. Of course, the Chief Rabbi was present. We fear that, owing to the very large gathering, it was necessary to refuse admission to several applicants for seats.

Spanish and Portuguese Synagogue.—There was a large attendance at the Portuguese Synagogue in Bevis Marks on הושענה רבה, which is a very important celebration in the Sephardim Congregation; and we are glad to find that the suggestions of the Rev. חכם as to the maintenance of order has had marked effect. There was a good and very orderly assemblage at the Branch Synagogue in Bryanstone-street.

Hambro' Synagogue.—The Chief Rabbi preached at the Hambro' Synagogue, according to his usual practice, on the eighth day of Solemn Assembly, with his ordinary fervour and eloquence. He took occasion to refer to the superstitious practice pursued by persons who were not deprived of their parents, in quitting synagogue during the reading of the prayer of memorial for the dead הזכרת נשמות, for which practice he said there was no ancient or modern authority.

Portland-street Synagogue.—The offerings at the Branch Synagogue in Portland-street during the recent holydays were so remarkably generous that they deserve special comment. The attendance (including that of the second days), was exceedingly large, notwithstanding the attraction to rural and seaside sojourns, presented by the fine weather. A very excellent sermon on Ecclesiastes was preached by the Rev. Mr. Green on שמיני עצרת, this being his third discourse during the Tabernacle Holydays.

Bayswater Synagogue.—The choral singing at this elegantly built and conveniently arranged synagogue is so remarkably beautiful, that it would be unjust if we were to fail to refer to it. The harmonious and melodious voices of the choir in this place of worship impart a touching charm to the well-conducted service. The Rev. Mr. Samuel, the senior חזן, whose voice is really magnificent, instructs the choir, which we believe is led by Mr. Metz. The fine voice and distinct intonation of Mr. Samuel and the clear, agreeable and solemn enunciation of the second חזן, the Rev. Mr. Harris, help to render the service particularly attractive. The סכה attached to the synagogue was the gift of Mr. and Mrs. H. L. Cohen. It is charming. Its appearance when illuminated and thronged with congregants during the chanting of the blessing was a scene not to be easily forgotten. It is not the least advantage of this fortunate congregation to have the privilege of the ministration of so accomplished, popular and zealous a preacher as the Rev. Dr. H. Adler.

Borough Synagogue.—The חתן תורה was Mr. N. Lyons and the חתן בראשית Mr. J. Joseph. The Rev. Mr. Singer preached on שמיני עצרת.

North London Synagogue.—Mr. W. Flatau and Mr. E. Woolf were elected respectively חתנים תורה and בראשות. The attendance at this synagogue during the holydays was uniformly large, and the congregation was very orderly.

MAIL NEWS.

The *St. Thomae Tidende*, a paper published in the island of St. Thomas, contains accounts of the services in the two synagogues of that little colony. At the Portuguese Synagogue, on the 28th of August, a psalm of rejoicing was sung in addition to the usual service, which was performed by Mr. Cardozo. An English discourse was delivered by Mr. Alfred Nones, K.L., the Belgian Consul, in reference to the marriage of the Crown Prince of Denmark to the Princess Royal of Sweden. He referred to the troubles in Spain. The Deputy of the Reform Congregation was present, which is looked on as a hopeful sign of amity. In the Reform Congregation the prayers on New Year were read alternately in Hebrew and in English by Mr. M. Osorio, and an organ was played during the service by Mr. Sylvian Levy. A discourse was delivered by Mr. Correa.

The *St. Thomae Tidende* quotes the whole of our report of the unveiling of the Peabody Statue, but quite omits to mention the source of the article.

Spain.—Every step made towards the realization of a settled government in Spain must be of interest to our brethren, and we have reason to be anxious as to the choice of a monarch, as this may to some extent affect the position of our brethren in the peninsula, and the cause of religious freedom. We learn with pleasure that the person on whom the selection of the regency is said to have fallen, is the young Duke of Genoa, a youthful member of the Italian royal family, whose attachment to freedom of conscience, whose hatred of Ultramontanism, and whose regard for constitutional principles, have been long made manifest.

THE CONVERSIONISTS AT BEDFORD.

Bedford appears to be a great stronghold for the Great Gull Societies. A large crowd of ladies (we presume old ladies, of both sexes, and of the Exeter Hall tea-drinking type) attended a meeting, at which the Rev. Mr. Stern, of Abyssinian notoriety, gave a narrative of those performances which entailed such severe pecuniary loss on this country and such serious bloodshed. It is true that those who perished were *only* Abyssinians, but we Jews, believing all mankind are our brethren, cannot help lamenting them. The old story was repeated about the obligations due to the Jews, which the conversionists repay by tormenting them.

The Chairman announced the remarkable fact that he expected to meet Abraham, Isaac and David! He also suggested that a missionary should always follow the example of Paul, and when he went on a conversionist errand, should always first go to, and preach at a synagogue. We fear that too frequent an expedition of this description might lead to a breach of that peace which we Jews so loyally sustain. We really recommend the missionaries *not* to follow the Chairman's advice.

The Rev. Mr. Stern followed with his narrative, one of the most important portions of which appears to be that he was invited to breakfast by King Theodore, and, after refusing a glass of arrack, was so good as to partake of some sugar and water. We do not think that Mr. Stern quite succeeded in converting all the inhabitants of Africa; and we are sure that his Bedford audience must have been very amiable, if they really endured patiently the three columns of his discourse. Bedford must be a remarkable place if it can provide an audience capable of the feat of listening to him. Two attempts at collections were made on the previous Sunday, which only resulted in a yield of £17. This will go a very little way to swell the salaries of the Great Gull officials. After all, the people of Bedford, if lavish with their time and their sense of hearing, are shrewd enough as regards their purses.

A PECULIAR LAW.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I was much pleased to notice in your last number a letter signed "A Bachelor under 40," complaining of a practice I always considered oppressive, and inconsistent to that class and those above 40. Of the latter I am one, having had a seat in the Great Synagogue since my youth, paid my bills regularly, and am the son of a ב׳ב. Notwithstanding I have been excluded from all congregational honours or attentions, in attending synagogue on Holidays I have had the annoyance to see men whose private character would not bear investigation called to the ספר and have מצות merely because they were married and ב׳ב.

This system was, I suppose, introduced to induce men to marry; but that has passed and has had the effect of excluding many an unmarried man from taking an interest in synagogue matters, however well qualified he may be to do so.

With due respect to the wisdom of the combined vestry of the Great Synagogue, which requires some modification.—I am, sir,

Sept. 26th, 5630. A Bachelor Above 40.

A MANUAL OF JUDAISM.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Allow me to inform both Mr. Van Oven and Mr. Walter Josephs that although such a book as they mention is in existence, its use at the Jews' Free School is not; neither is any Judaism taught there whatever, except what the boys in the 1st class can pick up from the Bible. In fact, I never saw the book, though I was both a pupil and a *teacher* in the school, until about eighteen months ago, when a few copies of it were distributed among some of the boys. I think it is a very nice book, and is deserving a world-wide circulation. Trusting you will give this publicity, I am, Sir, yours respectfully, I. J. Symmonds.

39, Goulston-square, Whitechapel, E., September 24, 1869.

The Mayoralty.—At the tumultuous meeting held at Guildhall on Wednesday, for the election of a new Lord Mayor, Mr. De Jersey proposed Alderman Salomons, Bart., M.P., a gentleman who, he was certain, would not serve, in order to give him (Mr. De Jersey) an opportunity of coming forward in support of the rights and privileges of the Liverymen, and to protest against a clique by which he said they were assailed.

The Social Science Congress.—Although we have never been advocates of the peculiar conglomeration called the Social Science Congress, it is undeniable that the new president, Sir Stafford Northcote, delivered a very fine inaugural address. His views as regards education, in which he supports a combined action of the government and voluntary principles, and his repudiation of the non-religious principle in public instruction, deserve earnest consideration. We, with Sir Stafford, greatly apprehend too great an interference of government in public affairs, lest a bureaucracy result. We are glad to find that the three points—Health, Education, and Justice, the true principles of which were taught to the world by the Jews, met with deliberate attention at the right honourable gentleman's hands.

Norwich.—The attendance at synagogue during the holidays was satisfactory. At the annual meeting in the vestry room on Sunday, the resignation of the Rev. Mr. S. Caro was received with deep regret. To Mr. David Soman a vote of thanks was accorded for his services as second reader on the New Year and Day of Atonement. Mr. S. Bloch, President, and Mr. B. Samuel, Treasurer, were re-elected

Western Synagogue.—Last Saturday (שבת חול המועד) Prof. H. Zirndorf, from Manchester, delivered a discourse, taking for his text, Exodus xxxiii. 15, "If thy presence moves not before us do not lead us up from here." He pointed out this passage as an infallible guiding-star for human action and pursuit, whose sole approbation must start from their adaptation to the standard of godliness and righteousness. He showed the peculiar significance of that occurrence under which this watch-word was uttered first, the great sin of the golden calf; and the two costly jewels of Israelitish life—prayer and repentance—at that time entered Jewish history with all their fertility and power. Repentance in Judaism was not a source of mental indolence, like in ruling creeds, holding out easy remission and absolution; but, as its name (תשובה) implied, it meant return to the springs of purer life and the rejuvenescence of human existence. No other nation except Israel had been favoured with hearing Divine truth enunciated by unmistakeable prophetic messages. The general longing for higher truth which lives in human souls, had misled the Gentile world by equivocal oracles. "A little knowledge is a dangerous thing," says the proverb; and the German poet, Goethe, asserts, "Every space left vacant by Deity is haunted by the delusive phantoms of darkness." A curious passage of the Midrash maintains that Moses, among other things, asked God to withhold his majesty—שכינה—from the Gentile world. This prayer was not impelled by intolerance, but expressed in the interest of outsiders; for knowledge was vain without truth, and erudition a dangerous rock without a sheltering harbour. He concluded in proving that our time, and in fact, all times, are necessarily placed under the same leading principle in good and evil circumstances, and in the province of thought and sentiment and in that of action.

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WANTED an experienced RESIDENT TEACHER of the German and Hebrew languages.—Apply, by letter, giving reference respecting character and ability, to Dr. L. Loewe, 1 and 2, Oscar Villas, Broadstairs.

WANTED, a respectable Jewish SERVANT, for house-work, and to attend to plain cooking. Apply at once, at 8, King-street, Finsbury-square.

WANTED, by a young lady (residing with her parents), fully qualified, an ENGAGEMENT as Morning or Weekly Resident GOVERNESS. Acquirements: English, Hebrew, German, French, music and singing. Address A. E., 40, Keppel-street, Russell-square.

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Professors and Masters.
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The COLLEGE will RE-OPEN for the New Session on WEDNESDAY, Oct. 6th.
Prospectuses on application to the Principal, 16, Northwick-terrace, Maida Hill.

15, Belsize-square, Hampstead.
LAUREL HOUSE, COLLEGIATE BOARDING AND DAY SCHOOL FOR YOUNG LADIES.
MADAME ALPHONSE HARTOG, having dissolved partnership with her sister, Mrs. Louis Leo, begs to inform her friends and the Jewish community that she will continue to receive a select and limited number of young ladies to board and educate. The pupils entrusted to Madame Hartog's care will under her own supervision receive a liberal education, combined with high moral and religious training, and will, if required, be prepared for the public examinations recently thrown open to ladies. First-rate professors will attend for the various branches of study, and any class may be joined separately.
A kinder-garten (for which a separate class room will be reserved) will be added to the establishment.
School duties will be RESUMED on MONDAY, October 4th.

15, Belsize-square, Hampstead.
MONS. ALPHONSE HARTOG, having resigned his appointment as Professor of French at the Jews' College, is desirous of filling up the time thus placed at his disposal by engagements in private families.

MRS. ESSINGER and the Misses SOLOMON RECEIVE a limited number of young ladies as Boarders and Day Pupils; they are assisted by a resident French governess and eminent masters. Young ladies can attend separate classes. Arrangements may be made for the attendance of pupils residing at a distance. Terms on application.—45, Elgin-road, Notting-hill, near Bayswater.
The VACATION will TERMINATE on the 6th inst.

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No. 1, Great Coram Street, Russell Square, W.C.
Principal.—Rev. B. Spiers.
Assisted by a Graduate and other qualified Masters.
THE course of instruction embraces three departments, Hebrew, English (including Classics, Mathematics, and Book-Keeping) and Foreign Languages, taught by native Professors. The number of boarders received in this establishment is strictly limited, and arrangements are carefully made to promote the health and comfort of the pupils.
Terms moderate. Prospectuses will be forwarded on application to the Principal.
The SCHOOL will RE-OPEN MONDAY October 4th.

54, Great Coram Street, Russell-square.
LADIES' SCHOOL, Conducted by Miss SILVESTER and Miss E. SOLOMON, assisted by French and German Governesses and eminent professors.
Hours of study from 9 till 3.
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1 and 2, Oscar Villas.
UNDER the Direction of Dr. L. LOEWE, M.R.A.S., N.S., S.A.P., Examiner for Oriental languages to the Royal College of Preceptors, London.
The Winter Semester will Commence on TUESDAY, the 5th of October, and for New Pupils on MONDAY, the 4th of October.

GLOUCESTER HOUSE, KEW.
THE respective Establishments of Mr. and Mrs. NEUMEGEN will REOPEN on TUESDAY, October 5th.

TUITION.—HEBREW, ENGLISH, and GENERAL Tuition by the Rev. S. LYONS, Synagogue, Great Portland-street.—Terms moderate.

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HEBREW and RELIGIOUS TUITION.
MR PHILIP ABRAHAM continues to give instruction in the HEBREW LANGUAGE and the PRINCIPLES of the JEWISH FAITH, either at his own or the Pupils' residence. Young gentlemen prepared for confirmation.—Schools Attended.
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A HEBREW CLASS, conducted by Mr. BERNARD HEYMANN, meets Twice a-week at Signor Campanella's, 13, Clifton-gardens, Maida-hill, W.

EVENING CLASSES, for the instruction of Hebrew, Religion, and Biblical History, will be OPENED, near Bayswater Synagogue, immediately after the Holidays, by Mr. L. LANG, Hebrew Master of the Westminster Jews' Free School.
As the number will be strictly limited, Candidates are requested to apply without delay to Mr. L. Lang, 25, Store-street, Bedford-square, W. C.

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TERMS INCLUSIVE.
French and German Resident Governesses, professors for the various branches of study.
THE Misses COHEN are now permanently residing at the above address, where they have a double house, with 26 rooms, with every possible accommodation for an increased number of pupils. Applications and letters for terms, &c., to be addressed as above.

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Postponement of Sale.—The Windsor Theatre.
MESSRS. E. and H. LUMLEY beg to announce that the day of SALE of the FREEHOLD PROPERTY, the Theatre Royal, Windsor, is POSTPONED to THURSDAY, Oct. 14 next.—Land and Auction Offices, 67, Chancery-lane, and 31, St. James's-street, Piccadilly.

Postponement of Sale.—Hunting Cottages, Leighton Buzzard, Beds.
MESSRS. E. and H. LUMLEY beg to announce that the day of SALE of the FOUR DWELLING HOUSES, in the Windmill-road, Leighton Buzzard, is POSTPONED to THURSDAY, Oct. 14 next.—Land and Auction Offices, 67, Chancery-lane, and 31, St. James's-street, Piccadilly.

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MESSRS. E. and H. LUMLEY are honoured with instructions to SELL by AUCTION, at the GUILDHALL TAVERN, Gresham-street, London, on THURSDAY, Oct. 14, at one, the valuable FREEHOLD PROPERTY, the Theatre Royal, Windsor, as described in detail in the printed particulars of sale, to be had, with conditions and plans, at the place of sale; at the Castle and White Hart Hotels, Windsor; of Messrs. Dale and Stretton, Solicitors, 3, Gray's Inn-square; and, with orders to view, of Messrs. E. and H. Lumley, Land Agents and Auctioneers, 67, Chancery-lane, and 31, St. James's-street, Piccadilly, London.

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MESSRS. E. and H. LUMLEY will SELL by AUCTION, at the Guildhall Tavern, Gresham-street, London, on Thursday, October 14th, at 12 for 1, in one or more lots, FOUR excellent RESIDENCES, called Beaudesert, in the suburbs of this respectable town, three-quarters of a mile from the railway station. Occupation of three will be given. The largest is a 13-roomed house, with good stabling and outbuildings and particularly pretty grounds, in all, with field three acres; the others are eight-roomed dwellings, with gardens. Leasehold for 50 years, at £2 per annum. These form excellent hunting cottages, the neighbourhood being a well-known sporting district, and in the country of Baron Rothschild and others. May be viewed. Particulars and conditions of sale to be had of Messrs. Howard and Gillespie, solicitors, 3, Angel-court; and of Messrs. E. and H. Lumley, 67, Chancery-lane, and 31, St. James's-street, London.

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